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gindig enito, pe ormasai, enaiko kumok, entilyak ol-ive, enee eiyeshoore, ento 'e-gere, enaiko ol-kerrio le-iseu-kiindig.

Ore en-dua en-'e-gilata naa 'e-gujit; nenyer il-Masaai 'e-gujit, enee ninje en-dua en-'e-gilata.

Ore ildili ten enay eng-ai ake, neyeu 'Ngerityak enimiki 'e-gujit il-kilasi pe etoon entomi eng-ái.

Iya, ten ther el-mayenai el-eyitoi le-ebon, nelgoro el-eyitoi 'e-gujit enaiye, naa ten ake el-mayenai 'e-gujit elindigita el-eyitoi, nemenitiki aat.

Ore el ten tuesare 'l-Masaai 'l-nedigoti, y' eiyito nelaiye e-ebon, nelaiye 'e-gujit elindaiye.

Iya, ten nelaiyeuye 'l-mayenai le-'e-jore, pe ngilaki 'l-nebarildito, nelelilli, elindigita en-dito eng-ati e-kwila nayeleyeuye 'e-gujit nemayeni.

Iya, ten eitori, nekaikitai 'nelasia le-gujit.

Iya, ten nenyenki el-nedigoti 'e-gujit, nemenirak e-naiyeta, eeji: "Ol-merittani ilie, nenyenki 'e-gilata.'

Iya, ten ele el-nedigoti eeji, pe ebol el-dawai tinomitiye eng-

hoo a cow, which he looks after and tends, it bears, and by so doing enables him to live, for he can marry, and have children, and thus become rich. [534.]

Now cattle feed on grass, and the Masai love grass on this account. [524]

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Whenever there is a drought, the women fasten grass on to their clothes, and go and offer up prayers to God. [109]

If a warrior beats a boy on the growing ground, the boy tears up some grass, and when the warrior sees that the child has grass in his hand, he stops beating him.

Again, if the Masai fight with an enemy, and wish to make peace, they hold out some grass as a sign. [124]

Whenever warriors return from a raid, and it is desired to praise those who have killed some of the enemy, a girl takes a small gourd of milk, and having covered it with green grass, sprinkles it over them. [103]

Then, if people move from one kraal to another, they tie grass on to the gourds.

Should one meet such forgiveness of another with grass in his hand and his request be not attended to, it is [137]
said that the man who refuses to listen to his prayer is a Dorobo, and [114]
that he does not know about cattle.

Again, if a man who is proceeding on a journey sees a tree which has [104]

934 olosi, sedipare 'e-gujit sudigaki, ana tje nastum sudiki sale sidipare.

[934] Enyor il-Maasai 'e-gujit saledg, ana tje: 'Ildoreta ope eng-ai 'e-gisho ne 'e-gujit, sidiito in-dikitio ntiabas 'yook eng-ai.'

934-1 934-2 934-3 Ore 'ag-sindigi pikin tas ake i-figuntyuk in-gisho, sedias kulle te-'a-lookuri, sedingishe, ana tje: 'Enyor eng-ai.'

935 935-1 Il-saishiren ne 'l-penut.

Sedipar il-Maasai 'l-saishiren.

[C14] Entu ne-kishitusi el-saishire lenye kitok le-'a-gishitusi pikin.

Kaishki entu 'l-gilat ti-etwa, ekiyitiusi ne-gisedg injore ne-e-'a-gishitusi naje, kake ne-e-figunia.

E-ata el 'l-penut; matti ne-gishitusi : nemeata el-penute lenye.

Kaishki nare ti-etwa.

Tas ebili ne-gisedg naiyishtusi 'ajare ne-ne-'l-Aiser nana-kisedg, kake ne-e-figunia.

falls on the road, he pulls up some grass, and throws it on the tree; otherwise he fears that his journey will not be successful.

The Masai love grass very much, for they say: 'God gave us cattle and grass, we do not separate the things which God has given us.'

Whenever Masai women milk their cows, they take some milk from the gourd and pour it away, for they say: 'God likes this.'

The brand-marks and ear-cutting of cattle, sheep, and donkeys.

The brand-marks which the Masai use for their cattle are not alike.

For each clan and family there is one principal mark, and all the cattle belonging to the various members of a family are branded in a special way.

There are also small marks by which the actual owner can be recognized.

Besides branding, each family has a special method of slitting the ears of their cattle, sheep, and donkeys.

They likewise have smaller marks for each individual owner.

If therefore a cow is seen, it can be recognized as belonging to the *Aiser* clan, for instance, and also to such and such a person.

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loo-'l-Maasa, nebarni inna-cloñg netupukuni, nëyañgi ol-kerr araki ol-kitañg ñji Ol-oitupukunieki.

Ore te-'ng-cloñg e-are nelo ol-ayõni sdañgu en-jani naji El-latim; nepwo 'n-doiye sanapu, nëuni te-kutuk-aji.

Ore taõtkenya neipuñg ol-ayõni alo eton ti-oulo netasama en-gijape. Neisuja te-'ng-are ditushulaki em-bere e-papa.

Ore po ekenyu nalañg, nebol ñgutonye o-'l-ayõni kishõtuni, ne'ya ol-ebõni apik en-daloishi e-tañne.

Nelõtu ol-ayõni eton to-'l-ebõni, nelõtu ol-Torõbõni ñmurat oo 'l-tuñgunak ooibuñg.

Ore ol-tuñguni oibuñg ol-ayõni ñmurati eton aitório 'n-gujek, neton ol-ayõni too-'rishat oo-'n-gujek, nemurati.

Ore ten eipiri ol-ayõni emuratitai, ntari ñgutonye too-'lgudisin; naa ten eiyõlõu ñgutonye oo menye aajo eipirio en-gursi, nepwo diendori.

Ore p' eidipi aatumurat, the ceremony is started by his being shaved, after which a sheep or bullock is slaughtered, which is called The (animal) that has caused him to be taken out (from the boys' ranks). 88

On the second day the boy sallies forth to cut a tree called El-latim[1], which is carried by girls to the kraal, where it is planted at the door of the hut.

The next morning the boy goes and sits down outside the kraal to get cold. He also washes himself with water in which a fern called *Father's spear*[2] has been soaked. 88 304 [824]

When the sun is some way above the horizon, his mother opens the gate of the kraal, and fetches an ox-hide which she puts on the ground by the right-hand door-post.

The boy then takes his place on the hide, and the operator, a Dorobo, comes together with the man whose duty it is to hold the boy.

The man who holds him straightens out his legs, and the boy sits between them and is circumcised[3].

If the boy winces during the operation, his mother is beaten with sticks; and if the boy's parents know that he will behave like a coward, they go away and hide themselves.

As soon as the operation is over, the

[1] This tree is generally called Ol-ollaisi (*Rhoicissus revoilii*, Planch.), but it is called El-latim during the circumcision festivities.

[2] *Aspenyua* sp.

[3] The circumcision of the Masai has been described in Thomson's *Through Masailand*, in Johnston's *The Uganda Protectorate*, and in *The Journal of the Anthropological Society for Great Britain and Ireland*, June, 1902 (Baggs). [113]

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Ore ɣ' ɔɔlɔ ɔɔ-ɔɔk ɔɔ-gina, ɔɔjɔkitai ɛ-nɔurua, ɔɔre ɔlɔnɔbo pikin ti-ɔɔlɔ: 'Eilipa.'

Ɔɔkwɔt il-ɔɔurua pikin ɔɔwurɔtikino ilɔa-ɔɔtua.

Ore ol-ɔitoro ɔlɔlki, ɔɔpik ɔɔg-ɔina ɔiwa ɔɔ-gina, ɔɔina ɔ-ɔɔtua, ɔɔitirio ɔɔg-ɔina, ɔɔitaɔki il-kɔlikua ilɔa-ɔɔtua, ɔɔjo: 'Alilipa.'

Ɔɔna, ɔɔlilipaya ɔ-ɔɔnto.

Ɔɔkwɔri ol-ɔɔntoi ɔɔ-ɔɔna-ɔlɔlg ɔ ol-ɔigwɔnani ɔɔtai ɔpa ɔlɔ ɔɔna ɔlɔa ɔɔwɔrɔi.

Ɔɔkwɔri ɔi ɔlɔja ɛ-kɔlikaɔɔrua ɔɔ-ɛ-gulɔa-ɔlɔlgi.

Ore ɣ' ɔlɔlpi ɔɔtua, ɔɔyɔlgɔlɔ ɛ-ɔɔrua, ɔɔtɔsi ɛ-ɔpaɔlɔ ɔɔlgwɔa ɔɔa ɔɔpat, ɔɔpwɔ ɔɔ-jɔa ɔɔji Ɛɔ-ɔɔ-ɛ-ɔkwɔri ɔɔkɔi Ɛɔ-ɔ-ɛɔɔtɔ.

Ɔɔkɔbɔp ɛ-kɔrɔɔk ɔɔji ɔlɔ ɛ-ɔkwɔri, ɔɔpik il-ɔɔrɔk.

Ɔɔpik ɔlɔ ɛ-gɔk ɔ-ɔyɔti ɛɔɔtɔ ɔɔji ɛɔɔngɔk, ɔɔ'jɔ ɛ-kɔlikua ɛ-kɔlɔlgi lɔ-ɛ-kɔɔkua ɔɔkɔi ɛ-ɔɔpɔk lɔ-ɔɔɔpɔ.

When the fire is dying down, the warriors standing outside are called, and told that, 'it is finished.' 622 594

They all run towards the spot, racing to get the horn.

The one who arrives first puts his hand in the fire, and, taking out the horn, stretches out his arm. He shows it to the others, and cries out: 'I have finished it.'

With this the E-ɛɔɔtɔ feast terminates.

The *Ɔɔnɔnɔi*, or chief, is shaved on the same day together with the *Aigwɔnani*, or Councillor, who was elected before the feast of circumcision. 622 302

Afterwards the warriors may be shaved whenever they wish.

When the warriors have elected their chief, they slaughter cattle, and wait for four or five months, at the expiration of which they proceed on a raid. This is called The (fulfilment) *of the vow* or The (selection) *of the chief.* 721

They wear cotton clothes[1], called The vwe[2], on which are sewn the seeds of the *ɔlɔrikiti* tree[3]. [292] [294]

They also wear necklaces made of twigs of the *ɔ-ɔyɔti* tree[4], and called *Ɔɔngɔk*, and some carry their fathers' snuff-boxes or *ɔɔsa* with them. [301] [329] [293]

[1] Before cotton clothes were introduced, dressed skins were together worn[2] were. *Il-ɔɔrɔi* garments are worn like the Spanish poncho, a slit being made in the middle for the head to pass through.

[3] A raid undertaken after a long peace is also called *ɔɔ-ɔɔ-ɛ-ɔɔrɔi*. Any warrior who shirks his duties on an occasion of this sort can be put to death, and his murderer will not be punished. [286] [321]

[2] *Hyphæne tenuicaps*, K. Sc.

[3] *Acalypha fruticosa*, Forsk.

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En-gigurua.

Iimâsa, en-gigurua en-'i-gura en-'i-Maasa kutîi, naa 'aatie eiturur arukî 'a-dalala', aaigurueye âitua 'a-gîsho en 'a-daro. Kaitaye 'ag-ajîjîk en-'a-gisingîsh âitua 'ag-aîgita, aaitaye ai e-mere âitua en-'ijuro. Kenyur in-daiye kutîi 'i-ligumâyak e-'i-daropi, aîjo 'a-gura.

Ore 'i-eyiok lâitare, aemire ti-etwa 'a-gîsho. Aaîligura en-gîtedj nabor, aaitua ang-aji. Kaitashe el-aytôi the eloitare en-gîtedj, aeyeu 'i-kolikua âimûni. Ore ina eyeetua 'i-kolikua, aemir lâlo eloitare en-gîtedj. Ore el-âmûni aalîmûgi, aîjî etaare 'i-mûkgani âimeyuenyokye; e el-âtua eloshe en-gîtedj aiteye, aaitipua lâlo. Aîjî inna-kigurua ilumûwua.

Kata ai 'i-mûrûak en-gigurua eeye e-'a-jata naata 'a-gumat kumok naimumuna 'aatie aîjî 'a-dota. Aîjî inna-kigurua en-gudûni.

Kaigurua ai 'i-muruo inna-kigurua, kuka mana naîdg. Muata en-jata, eloishir 'a-gumat ta-'a-gop-sha.

O-aitwa.

Tee eiyio 'i-Maasa naitaye o-aitwa en 'i-kolikua, aa 'i-mûkgani aa 'i-mûrûa ootuarata, naîdg i-muruo i-mûrûak

[1] Ashanga ap.

Games.

Small Masai children collect pebbles or berries, with which they play at cattle and sheep. They also build huts and kraals in the sand, and they make spears out of bulrushes. *Little girls make dolls of the fruit of the mununga-tree*[1]. [959] [924]

Big boys play about in the herds of cattle. They choose a quiet animal, and pretend it is a bull. One boy stands by the cow whilst the others go and hide. When the latter return, the one who is standing by the cow chases them away. If one of the boys who is driven off is caught, they say the enemy have killed him; anybody who manages to escape and touch the cow has won. This game is called ilumûwua.

The old men likewise have their games. This is played on a board containing many compartments, in which they circulate pebbles called 'a-dota. This game is called aa-gudûni. [924] [949]

The warriors also play this game, but they do not care about it much. They have no kraals, and make holes in the earth.

Peace.

If the Masai make peace with other people, whether enemies or other Masai with whom they have fought, the warriors seize two in- [948]

[1] Eigelia africana, Benth.

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lon-'l-Masaai, sáji o-mwéiyan o-'ag-Ai. Ilyólo kuókuo tolíguak ilúkuo 'l-kók, ɣ' elúkin.

to be God's sickness. Some people know of medicines, which they give to sick people to cure them. 753

Il-kók,

Ilé 'l-kók kanuk oshásoye 'l-Masaai 'o-dikítin.

Il-kók ooshí ɣ' áar il-tolíguak álun 'o-dikítin tarók too-'ag-oshóre:

1. Ol-ohósi oopúkye. Nínye ashí 'ag-olótiak álunkolaki ang-orua, ashór il-tolíguak álun 'o-dikítin tarók too-'ag-oshóre. Kaa atjá elúk 'l-ligwaiyak lenyúna sáji 'l-oodúa, kaké enyaáli aroki elúshígi, inyúki kulé náirúa aroki o-ménge.

1. *Zanthoxylum Hildebrandtii*, Engl. A concoction made from the bark of this so-called red tree mixed with butter. Also the berries of this tree, called The bitter things, which are chewed, or crushed and mixed with hot milk or blood.

2. Ol-menyóit. Nínye ashí 'ag-olótiak álunkolaki kulé tumía.

2. The bark of *Croton Elliotianus*, Engl. and Pax, mixed with curdled milk.

3. Ol-mokórua ashí 'ag-olótiak álunkolaki kulé, aroki o-ménge, aroki 'lattori, ɣ' álun 'l-kóre oolí 'ag-oshóre. Ol-ohósi ang-at ol-to'-ángatási.

3. *Albizzia antihelmintica*, A. Brongn. The bark is mixed with milk or blood or soup as a remedy for worms. This medicine is also good for nervous complaints.

4. Ol-okórui ashí, oomía tolo-kíne o ol-mokórua, kaké ngwéni nínye, inyúki kulé náirúa aroki ang-oré.

4. *Euphorbia polycnemoides*, Boiss. This plant, which has the same medicinal qualities as *Albizzia antihelmintica*, is cut up into small pieces and drunk in hot milk or water.

5. O-ronyoódo ashí 'ag-olótiak álunkolaki kulé náirúa, enyuní.

5. *Commiphora* sp. The bark of this tree is boiled in milk and drunk hot.

6. Ol-ilómasio. Kíroo ingwe ol-ilómasio too aya 'ag-oshóre, oore oomía ee-oolíe.

6. *Euphorbia* sp. Children eat this if they are unwell, for it does them no harm.

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Il-kûk ewûi ten ewie l-tuligunak el-oirîbi:

1. O-nkonoi ûki 'ng-elîbuk ûlûdig, nepûki kulle enûki o-nerge o ang-ere to-l-tuligunî ûata el-oirîbi. Ilôra naledg; tini inyuai, nije pûrûpûi[1].

2. Ilûki l-o-dama no-Il-dalale[2] nanûnûare kulle nâirîtua.

3. Ol-lorai. Ilonkonî 'ng-elîbuk, nenyuî, nanyorunanûki l-tuligunak ewûie el-oirîbi, nalalûte.

4. Ilûki o-nerge no kulle nâirîtua.

5. Ol-oimûi. Nîanye no-pualûki l-Masaine 'o-ngare kutûlî pe nanûr el-oirîbi, nana ûje: 'Ilaro el-oirîbi ilo-ûlunî,' kuke 'ng-elîbuk.

Il-kûk nanyorunanûki:

1. Il-oirîtoi elîmûkûlûkîtûi nang-ere, nenyuî.

2. Ilpulûgi no-ûjine, nalûnoni nang-nenyuî, nalûnoni 'nenyuk, nalûkuri el-tuligunî nanûnûke nanyorunanûre.

3. Ol-tuligunî. Nepûki 'o-ûlune nang-ere nairîtua, nalûkuri el-lasa-nyûjuî.

4. 'Il-ngûje o'o-ginûdig.

5. Ol-lenglûni. Ilûkuri l-tasa-nyûja 'o-lenuk nanyorunûke.

Ol-ûlunî lo-'ngutûni:

O-nanyorunûni ûki, ûlûo-

The following medicines are used as fever medicines:

1. *Cassia* (?). The crushed bark mixed with milk or blood and water is drunk by a fever-stricken person. It is very hot, and when chewed tastes like pepper.

2. The roots and fruit of *Solanum campylacanthum*, Hochst., are mixed with hot milk and drunk.

3. *Acacia albida*, Delile. The bark is stripped off and boiled. The patient drinks this and vomits, after which he recovers.

4. Blood and hot milk are drunk.

5. *Xanthoxylum* sp. Babies are given a piece of the bark to chew as a preventive against fever, for the Masai say: 'The fever is afraid of this tree.'

The medicines used to cause vomiting:

1. *Lippia* sp. soaked in boiling water.

2. A goat is slaughtered and the undigested food from the intestines is taken by the patient.

3. *Maerua(?) edgeworthii*, Oliver. The roots are put into hot water which is given to the patient.

4. Leaves of a tree[3].

5. *Terminalia* sp. Sick people are given the leaves to chew.

The medicine for nerve complaints: *Boscia salicifolia*, Oliv. The

[1] ûnoûk, pûlpûk.

[2] There are various kinds of fever, all of which are called 'Il-dalale.

[3] Title p. 340

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dañiki kulle nárrua, 'ng-ólitíoi arúki 'n-dana. Enyor naíshú il-mórusk ilío-shani.

Il-lók lo-'l-dasina:

1. *Ol-kinyei.* Eyuri 'n-dana, nepíki kulle nárrua, aníki.

2. *O-otjo.* Eyuri 'n-dana ólmótiaki en-aíshu.

3. *Ormoit.* Ilok il-tañgunuk 'n-dana ólmótiaki 'nittuni.

Il-lók ook il-murua too-'l-pil:

1. *O-kilioriti*[1]. Ten tyuñgíshu 'l-murua loo-'l-Masasa, aník 'ip-alítiok oo 'n-dana o-'lo-dini ólua ang-uru, naítua en-dóki naji ol-tuni, nepíki ali 'nittuni. Ilok ali 'l-murua enito 'lua ólua ang-uru, anna too ini ol-tuñgani nemenítiki en-gurunúshu.

2. *O-lóniginí.* Nioyo en-gor limurua dídiñg ingólitiok nepíki ang-uru, naíturu, nelio tua o-murgo, aník, ne-gólio.

3. *Oldorkitá.* Natuna ali 'l-murua-shu gólua too ilok ingólitiok 'l-dorkitá ólmótiaki ang-uru.

4. *§ Ol-mangúsi o Engúsu.* Ilok il-murua la-dana enyo ólmótiaki 'nittuni en-'l-dare, ere olumpuk naíshú.

bark or roots are mixed with hot milk and drunk. Old men are very fond of this medicine. 757 824

Medicine for the spleen:

1. *Maba* (?). The roots are boiled, and the medicine is mixed with hot milk, which is drunk.

2. *Rumex fruticosus*, Hiern. The boiled roots are mixed with honey.

3. *Leucas*[2] sp. The roots are mixed with soup.

The medicines used by the warriors in their slaughter-houses:

1. *Acacia abyssinica*, Hochst. When Masai warriors slaughter a bullock, they make a medicine out of the bark and roots of this tree. This they mix with soup and drink out of the stomach of the bullock. Warriors who have been wounded are also given this medicine in water to quench the thirst.

2. *Pappea capensis, forma foliis maioribus*, Radlk. Warriors like drinking water in which some of the crushed bark of this tree has been soaked. The water becomes blood-red in appearance and the warriors gain in courage.

3. *Acacia* sp. Warriors also become brave when they drink a medicine made out of the bark of this tree.

4. § *Croton stilliani*, Wild., and *Croton sambesicus*, Müll. Arg. A strengthening medicine is obtained from the roots of these trees, which is mixed with mutton soup.

[1] *Acacia Elliotii*, Oliver, is also called Ol-kilioriti.

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§24 283 Il-kik oiteunyaki 'ag-ejit:

1. Ol-nesera.
2. Ol-darpai.
3. Ol-dipai.
4. Ol-tepesi.
5. Ol-dapa.
6. Ol-sherai.
7. Ol-merimiata.

The trees from which rope is made:

1. *Adenocrania diptiata*, L.
2. *Kigelia africana*, Bth.[1]
3. *Sansevieria cylindrica*, Baj.
4. *Acacia Segal*, Delile.
5. *Acacia Meskeri*, Harms.
6. *Acacia robusta*, Burch.
7. *Ficus Exasia*, J. F. Gmel.

Ol-shani oiteunye 'l-nesera 'ag-ejit naashetye 'l-teighan:

The tree from which the warriors obtain the cord for binding their plaits with:

Ficus, near *F. elegans*, Miq.

§24 283 284 285 286 O-reteti.

Ore ali ten olak ol-tutpani ol-likae, pe sholki en-diata, neipot ol-likae meta anotaki, ntiroiki ang-ejita o-'reteti, neyik 'n-gyti-olo ntiritua en 'ntomtani olgwan.

If one man curses another, and the curse takes effect, the man who has been cursed calls the other and asks him to spit in him and to tie on his arm a strip of cord made from this fig-tree. The cord is first of all dipped in hot milk and then four beads are threaded on it.

§24 Il-kik oiteunye 'l-olimuk 'maiken:

1. Ol-siriss o-'l-tarakwai.

2. 'Ng-alolisk en 'n-dana o-'l-naiborgura.

3. O-naki. Ninye ol-shani aitai too-'l-Kunono; enta 'ntodana enye naaji Ol-shiira, oniteu 'l-olimuk.

Enta ali 'l-ligwanisyak oniteu ko-gwa aiji 'Il-gulula o-'naki.

4. 'Ng-alolisk o-'l-kinga.

5. 'Il-dana o-'l-ewaiai.

The trees used by the medicine-men in making their medicines:

1. The heart-wood of *Juniperus procera*, Hochst.

2. The roots and stalks of *Leonotis* sp.

3. *Cordia ovalis*, R. Br. This tree is thought much of by the Masai, and a charm made from it, which the medicine-men use, is called Ol-shara.

It has, too, an edible fruit, called The berries of the Cordia, which the children are fond of.

4. The bark of *Croetonia sirpata*, Hemsley.

5. The roots of *Capparis tomentosa*, Lingl.

[1] See *Kigelia pinnata*, DC.

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Ɔ-kák enirúki ʔ-pukurto en 'matasia nesipíki kulle:

Ten elenj i-ɛgurtyuk ɛ-pukurto nas 'a-gúnk en-'a-gúro ɛlenjí o a-ɛtásian a-ʔ-piro.

Ore ɣ' eldip nanttr ta-ʔ-eirim, nemunet ta-ʔ-kidukɛgui.

The trees which are used for fumigating the milk gourds:

The women clean the milk gourds with cows' urine and a twig of the doum palm (*Hyphaene thebaica*, Mart.), the end of which has been shaved till it resembles a brush.

The gourd is then fumigated by means of a smouldering piece of wood, after which it is dusted out with a cow's tail kept especially for this purpose.

Ore ʔ-kák enitáj ʔ-eirimito enji:

1. Ol-eirim[1] arúki ol-tamíjui.
2. Ol-darkas.
3. Ol-simíki.
4. Ol-tai.
5. O-loi.

The trees which are used for fumigating are:

1. *Olea chrysophylla*, Lam.
2. *Cordia Ruthii*, Exell, and *Rubiaceæ*.
3. *Zanthoxylum* sp.
4. *Premna oligotricha*, Baker.
5. *Grewia* sp.

Ɔ-kák enitas ʔ-nanua en 'a-dáya ʔ-ortyíli:

1. Ɔl-dapúka a-ʔ-ortyíl.
2. Ɔl-dana a-ʔ-nakongoro.
3. Ɔl-lemuk a-ʔ-lalmakwa nanjíki 'a-gúyua.
4. Ɔl-lemuk a-'a-jani a-'ngwa.
5. E-nanjíyo olarani 'ngwáji, nanjíni, nanjíki 'nanta.
6. Ɔl-dapúka en 'a-lemuk a-'á-nanjuni lan-'ɔ-nanua[2].

The trees which the warriors and girls use for scent:

1. The flowers of *Juanisia Fischeri*, Linden.
2. The roots of *Lannea* sp.
3. The leaves of *Pavetta-monsibica complanata*, Hiern, which they wear in their ears.
4. The leaves of *Ocimum* sp., which grows at the water's edge.
5. *Indigofera* sp. This is plaited and hung round the neck.
6. The flowers and leaves of *Solanum nanum*, Willd.

[1] Ol-eirim means both the heart-wood of a tree and the wild olive.
[2] Lit. the warrior's tobacco.

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

824 302 7. Ol-mataya enyor il-tolgunok entepetai enna ertipil; nailudgua ai 'l-murua too-'ngatik epee e-elogilio; nailkye ai 'l-ala te-'lle-shani.

7. People like to lie on the leaves of *Clausena inaequalis*, Benth., as they are sweet-scented. The warriors also carry some in their hands when they go to the dances; and the branches of this plant are used as tooth-brushes.

8. 'N-dasa-re-'l-eilon-kenek nespiki 'l-papit.

8. The roots of *Dregea rubicunda*, K. Sch., which are worn in the hair.

824 Ol-ilani tebetyaki 'l-lotgoi:

The tree used for binding shields:

[314] Ol-girigiri. Ilitoroi 'l-loom lenyena ilitau 'l-diroto loo-'l-lotgoi.

Acacia pennata, Willd., the spines of which is used to sew the edge of the shields with.

[321] Ilitau ai 'l-murua il-*j*ipata enimaya 'n-giri.

The warriors also make their ear-showers of this tree.

[311] Il-kak entimanyaki 'l-kumaa, ee 'ntirua, ee 'n-gik ee-'nemeta:

The trees from which the clubs and the spear handles are made:

1. Ol-ntirian arakiai ol-tamiyoi.
1. *Olea chrysophylla*, Lam.
2. Ol-ti-kiak.
2. *Rhamnus* sp.
3. Ol-gilai.
3. *Ficalhoa uniflora*, Hall.
4. Ol-darkas.
4. *Cordia Rothii*, Roem. and Schult.
5. Nata-nira.
5. *Ochna Kirkuri*, Gilg.

Kolikae-kiak entimanyaki 'n-dikikia:

Other trees which are made use of:

1. O-nkiteti e Ol-mamarkarai. Kinja entimanyaki 'n-gumikia.
1. *Grewia bicolor*, Juss., and *Tamarindus indica*, L. From these trees sticks are cut.

[299] [305] 2. Ol-tiani arakiai ol-orokiai*, ninye ogik il-murua il-kyio le-'nkai enyeo ee-jore.

2. The warriors use bamboo for the framework of their ostrich feather head-dresses, which they wear when they go to the wars.

[315] [316] Kelina ai 'l-ndirnak il-kitalagi enpik il-kwaloore.

The old men also use bamboo for their tobacco pouches.

* Probably *Acacia mellifera*, Benth.

1: Hollis C-5 (ca. 1894-1904) 1905
FL12 Masai FL12

3. Ol-mesija. Nieye oisenyeki il-Turtho e-miyat en-'a-lua, saisyadga 'l-mirrah lua-'l-Maasai.

4. Ol-ligawua. Nieye tuiye 'l-Maasai 'a-gwa 'a-gijwa. Kuria ol e-maasa naji e-mata anaki en-ailigwe nanyuali 'kgurtyak, nayejikitai 'nalasin nanlanya.

5. Ol-kgoriandua. E-ili 'l-kgoriandusi nova 'arwaia are, el-tyiki 'a-jaskuri a el-likua tyejisho tua eyiki 'nanai.

Ore ilio tyejisho na nieye nayor la-duiye ejejye nain 'ag-ennanito ne 'nalori y' nake nitua; kake en-nainayora ngwy neiko nitje, ntorakitai.

Kiyor ai 'a-duiye 'ag-nduna ne-'l-kiyharata anaki nijir ne-'a-gujit tirannaa e-nanarua, kake nanjik tiki.

Kelko ai nitje 'l-nanua, kake 'ne pikio neiko nitje, el-niyita nio.

6. Ol-kaghai ogik l-kgurtyak il-kilani ge nayorije ana ologejuke; nialori ai 'a-gidio nanarwai el-likuna.

7. Ol-nagirigirionio. Nieye ogik il-Maasai 'ne-kanak ne 'l-

3. *Acokanthera Schimperi* (Hochst.) Bth. and Hook. The Dorobo obtain poison for their arrows from this tree, and Masai elders purchase it from them. [824] [411] [837]

4. *Solanum* sp. With the thorns of this tree the Masai pierce their children's ears. The sap, called gum or frankincense, is chewed by women, and is used for mending the gourds when they break. [812] [341]

5. *Rubia cordifolia*, L., and *Plumbago zeylanica*, L. There are two plants called el-ngorianduo, from one of which a dye is obtained which is used for colouring the aloetite rod, whilst the other is used for tattooing. [386]

The latter kind is what girls like, and they tattoo themselves[1] with it on the forehead and the sides of the face to make themselves look beautiful; but it is only done by those who wish, it is not done by force. [304] [824]

Girls also scratch the skin off their bellies with thorns, or make incisions with grass round their navels, but they do not rub anything into these cuts.

Some warriors do this too, but only those who wish.

6. *Terminalia* sp. The resin of this tree is used by the women for curing skins with. It is also given to cattle when they are suffering from gall-fever. [824] [381]

7. *Lantana mirabilis*, Jacq. The leaves and fruit of this plant are [302]

[1] An illustration of tattooing round a Masai woman's eyes is given in Dr. H. Johnston's book, p. 800. A somewhat similar instance of tattooing amongst the Latukas is given in Baker's *The Albert Nyanza*, vol. i, p. 208. [113]

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

[324] [305] Ilgumaiyuk oiwa 'la nasalare nanlye 'nemmi.

[306] 8. Ol-oiomi. Niaye epej il-murua, nanding 'a-guk enyuna, nanirie 'l-inkgai, narunkn.

[151] 9. Ol-dala. Niaye ejiyye 'ilgumiyuk na 'a-dalye 'an-kanuk i-mglungu.

[315] [261] 10. Ol-kili. Niaye aiyiaiyiaki 'l-kili o'a-aisho.

'L-emura le-'a-gima.

[324] [324] Ena aidur il-Masai pe ayewa en-nalabwa, ore pe olaja o-wiji emuny, ai'jwo arubi nedalgu el-gimu o en-dimin, nelilgoru 'l-nyer nabe 'l-kujit natitta, nelgiro en-gima te-pulus-kua en nanalin, nalimk, nanik in-kanuk o'inki, nanik il-kik kumuk, nayerina 'ilgumiyuk pilkio nanye en-gima te-imua.

[330] Ninje 'l-Masai el-gimu el-kue o en-dimin o-ilgumiyuki nanye.

[324] Ore 'l-kik nelimanyuki el-gimu el-kipilili o elgimu le-o-gimu; ore 'l-kik nelimanyuki en-dimin 'l-kik pilkio nanta 'ng-nyit, nanu el-kinyai, nani o-nabi, nani el-lami.

How fire is obtained.

When the Masai move and go far*, the men take with them, or cut on the spot where they intend to stay, a hard pointed stick and a flat piece of wood. They then search for some donkey's dung or dry grass, and produce fire in the centre of the new kraal by drilling the stick into a hole in the wood. When the fire has reached the grass they set light to some leaves of *Cordia ovalis* and throw wood on to the fire. The women obtain their fire from the one which the men have made.

The Masai say that the hard stick is a man and the flat piece of wood his wife.

The hard sticks are cut from *Ficus sycomorus* and *Ekebergia* sp.; the flat pieces of wood from any fibrous tree, such as *Kigelia africana*, *Cordia ovalis*, or *Acacia albida*.

* When the journey is a short one the women carry fire with them.

6: Thomson K-3 (1883-1884)1887
FL12 Masai FL12

In connection with the decided belief of the Masai in a God, it may be noted that they have also some minor deity called Neiterkob—apparently, so far as I could learn, an earth spirit. They have faith in witchcraft, though the efficacy of the lybon, or medicine-man, lies not in any innate ability of his own, but in his power of intercourse with Ngái, who works through him, and imparts magical virtues to various objects. Their conception of the Deity seems to be marvellously vague. I was Ngái. My lamp was Ngái. Ngái was in the steaming holes. His house was in the eternal snows of Kilimanjaro. In fact, whatever struck them as strange or incomprehensible, that they at once assumed had some connection with Ngái. Their prayers to him were incessant. Nothing could be done without hours of howling, whether it was to seek direction where to slaughter their enemies, or to ward off a disease. The most sacred thing among them is the grass. Held in the hand, or tied in a sprig to the drum, it is a sign of welcome and peace. Thrown at any one, or into some mysterious place, it is an invocation for a blessing on the person, or a propitiatory offering. Next to the grass comes the milk. No liberties may be taken with it. The milk must be drawn into calabashes specially reserved for its reception, into which water is not allowed to enter—*cleanliness* being ensured by woodashes. To boil it is a heinous offence, and would be accounted a sufficient reason for massacring a caravan. It is believed that the cattle would cease to give milk. The cows, it may be remarked, are never milked except in the dark.

Mowan found married life sadly dull after his warrior experiences, and to kill time he accompanied one or two war-parties. But that was exceptional. His time henceforward was chiefly occupied in eternal and interminable discussions on the most trivial questions, or wandering long distances on visits to his friends, while his wife stayed at home to milk the cattle, or occasionally made journeys to neighbouring hostile tribes to buy grain. She, however, was in her element when a caravan came round, and then she enjoyed the double pleasure of an intrigue and a lovely present of iron wire and beads.

In time Mowan's first wife became old and ugly, and he took to himself a second—the former being stripped of all her iron wire for the purpose of decking the new comer. At last the day dawned for both of them, and one after the other, they formed the subject of horrible hyenas' laughter. These brave

561 Soon after the endorgoro ceremony, the elders take three or four of their charges to visit the "medicine man." They take with them three or four new gourds as presents for the "medicine man," who is called *ol-oiboni*. They must also take with them the bark and root of a tree called *inokengoro*. I have not been able to identify the tree; it is said to be scarce and is not found in the Loitokitok area. The root and bark are ground to powder and used to make a medicine named *enaako sirua*, an ingredient used in the preparation of a wide variety of charms. The elders inform the "medicine-man" that they have broken the fire-stick and present the boys to him and say "*Ol piron lang olo, kiva nalo*"—"This is our fire-stick, we are one."

561 624 [537] On their return home the boys' leaders seek one of their number to appoint as their spokesman called *Ol ai parnoni*. They make no special efforts but during the many debates, to which they devote much time, they note those who show special ability; but ability to speak well is not in itself sufficient; there are other considerations of far greater importance.

There are certain families whose sons must not be chosen for they would certainly die if elected; again, the council of elder families has an evil reputation and must be avoided. Nor would it do to select a spokesman from the *Endigenyi* or medicine-men section or from the clans reputed to be unlucky.

The ideal *l'aiparnoni* is one born of Masai parents in Masai country of a family from which *l'aiparnoni* of former age-groups have been chosen. He should be wealthy if possible and a member of a lucky clan, must be energetic, not given to favouritism, and known to be fond of his tribe. That he should be an extraordinarily good speaker matters not, provided that he satisfies the other conditions. It is said that his efficiency in debate will improve after he is appointed.

The names of possible candidates are submitted to the *il-piron* elders for consideration; the elders do not actually select a boy but prevent any unwise choice being made. The responsibility of making a choice rests with the boys themselves. It is particularly a matter for the leading boys of whom there are probably several by this time. They are called *ingopior*, and are those who have shown ability and strength of character during the many debates already held. [564]

Usually a *l'aiparnoni* is chosen from among these *ingopior*. They discuss the matter secretly amongst themselves inviting all one of their number on some pretext in order to be able to discuss him freely. When a decision is made the boys call some of the *il-piron* elders and send for the boy chosen. When he comes the *ingopior* say to him: "*Iyo kintae ol'aparnoni*"—We make you our *aiparnoni*. If he

SGI hands. They are followed by the women and the women who cut bush to mark where the elder has walked. When the circle is demarcated, they set to work to build a thick thorn fence to enclose the village. By the time the work is finished, it is evening. A special piece of olive wood is brought in readiness. The log used in a recent ceremony is described as being four to five feet long, and of the thickness of a man's thigh. It had been part of the trunk of a tree, not a branch. A tree leaning in the direction of the rising sun had to be found. When it was cut, it had not to be allowed to fall to the ground.

In the evening before the cattle return, the olive log is brought and one end is placed in the fire. The word is ——— and as the log burns away it is pushed further into the fire. The mothers of the morans each come with four small pieces of olive wood to light at the fire; this they take to their temporary hut made of bide to start their fires. No other source of fire may be used. Great care must be taken that the log is burnt completely. A close guard is kept over it to prevent the cattle from disturbing it and to prevent evil-wishers from taking away the log to make black magic. The morans guard the log through the night and the morning.

[TIN] In the morning all the morans come and form a circle round the fire; they bring their spears, and wear head-dress and head-dress. Four elders of known good character, with wives and children, then walk round the morans; two walk one way, two the other. One of each pair has a gourd of milk, the other a gourd of honey wine. As they walk they fill their mouths with milk or honey wine and blow it on to the sitting morans.

SGI SIP YBL Each girl has a slipper of green grass which when removed is held in the left hand, the gourd in the right. As the liquid is sprayed, so is the green grass waved toward the morans. As they walk the elders call down the blessing of the Engare Nanok.

Engai!

Ashomongwuan, Enjuro.
Kondolio! Engai.
Ketum il kulubong o lang ai. Nai.
Matapaash nabi il kulubi.
Kutuki il olmonjok, ayo
Ale il kojak l'ormilugi! Enapa.

Enyo Lenana, Engai o Mbatyan enjuna
Matapaia nabo il Lagasi
Ketum el Enanyo Pikas
Ketum Kumunik
Kutuning en eye il o mirj.

THE COIFFURE OF THE MASAI WARRIOR

By H. F. I. Elliott

309. It is surprising to find that in Hollis' standard work on the Masai there is no precise description of the head gear of the 'morani' or warrior. No doubt the fashion has been described somewhere, but some details of present day practice in Tanganyika Masailand may perhaps be put on record here.

Of all the distinctive features of the Masai, this is the one which attracts most attention from the casual traveller and invites references to 'Roman Centurions', 'Red Indians' and the like. Its advertisement value is certainly considerable and not ignored by the Masai in their amateur or unconscious efforts to preserve their identity. Certainly removal of the coiffure and its concomitant red ochre has a surprising effect in obliterating Hamitic characteristics of feature and bringing out those derived from the new Liberal admixture of 'Bantu' blood.

It is still an customary for youths after circumcision to adopt the traditional garb, even though they may be sons of progressive parents and themselves have been to school, that there might well be an 'old school pigtail' for graduates of the Masai school. It is by no means unusual to hear a pair of pigtailed and ochred 'morani' discussing their performances in some inter-house football match of their school days, while leaning on their spears in the precincts of a cattle market.

310. There are many variation of head gear to be found in Tanganyika, one, two, three or more pigtails, the 'ridged helmet' style, heavily plastered and heavily brushed styles, but it seems to be purely a matter of fashion and not imbued with clan, section, age set or even locality (except in so far as fashions naturally tend to be localised). The construction of all is basically the same and the result is covered by the single term *Olmakia*.

The materials used in the head gear are as follows:

(i) a length or lengths of plant but straight stick one foot to fifteen inches long, not from the tree known as *Oseket* (*Tarchonthus colvolvulus*), the name is also applied to the shrub *Crotalaria* which may serve the same purpose on highland altitudes).

(ii) a strip of the inner skin of a sheep or goat two inches wide and two or more feet in length.

(iii) several feet of fine string made from sinew or goat or tendon.

(iv) a foot or two of cord made from the 'oloimeri' tree. This tree is, I think, correctly identified by Hollis with a species of fig, *Ficus Sycomorus*, the cord being prepared from the aerial rootlets. But there is some doubt in the matter which perhaps a reader of this note may get an opportunity to clear up. The Swahili-speaking

(Common Trees and Wood Plants of Kenya Colony) gives the Masai name of *P. Stuhlmannii* as 'Ol-eleli' and identifies 'Ol-eriai' (the name used by my informants) with a small tree growing on highland forest edges called *Maesa lanceolata* Forsk.

(xi) Fat, sheep fat for preference, but otherwise the best bovine rib fat.

(xii) Red ochre (*el Kerai*).

(xiii) Ornaments, usually comprising a metal clasp, wire bangles usually strung with coloured beads (*englale*) and double-lobed copper weights (*emboroni*).

The method is as follows: The hair is grown until it hangs on the shoulders, that is, about nine inches long. This it does naturally and only in exceptional cases has to be shed out with *ene kaa*. During the growing period the hair usually remains in a mop, but occasionally is braided into short pigtails.

As soon as the necessary length has been reached, the hair is parted transversely across the top of the head, that is at right angles to the European fashion. The largest portion, that at the back of the parting, is painstakingly twisted by hand into braided strands which are then grouped round the end of the 'short' stick or sticks (according to the number of pigtails to be worn) and lashed on with the gut string. The stick and hair ends are then bound neatly with the sheep skin strip so as to taper to a point.

The hair in front of the parting is divided into three equal portions and braided. The ends of each portion are bound together with gut string. The two side pieces which fall in front of each ear are then tied together by a cord under the chin, tight enough to hold them flat against the face. The central 'forelock' is finished off with a metal clasp.

If the warrior wishes to wear the *olive-shaped* 'helmet' style, the single pigtail is brought forward over the top of the head and its tip bound to the tip of the 'forelock' but as the pigtail stick is short and would therefore pull the forelock up, the latter is bound down by a further cord, passing across the forehead and tied at either end to the tips of the side-locks, which as we have already seen are firmly tied down to the face by the chin cord. As soon as the pigtail is securely fastened in the ridge position, the whole edifice is liberally coated with fat, tinted with red-ochre, and the 'helmet' effect is complete.

The wire bangles with coloured beads pass through the top of the ear, and the copper weights are of course suspended from the earlobes, which have been carefully lengthened during many years of youth -- usually by the insertion of wooden plugs. In extreme cases the ear lobe has been so stretched that if it is desired to get it out of the way, it can be trickled right over the crown of the head onto the opposite ear!

13:Huntingford E-4 (no date) 1953 FL12 Masai FL12

953 and then old men. If a boy has not previously received a name, it may have been
952 called by the name of his father's father; but at the naming ceremony it receives a
name which may be that of its father or a name not connected with any relative.
People are also given nicknames referring to their physical or other peculiarities.
951 There is much uncertainty about Masai names, but every man has a patronymic,
consisting of O-le, "son of," preceding his father's name; this he appears to assume
after circumcision. Girls after circumcision may be referred to as E-se, "daughter
of," preceding their fathers' name. At marriage, the husband gives his wife a new
name. The practice of teknonymy is a regular feature. Before the circumcision of
his eldest son, a man becomes known as "the father of" Se-and-se, i.e., if his son is
called Senkiu, he becomes Menye Senkiu; his wife similarly becomes Nabo Senkiu,
the mother of Senkiu.

951 The name of a dead child, woman, or warrior is not spoken again, and if the
54 name is an ordinary word, that word is no longer used by the family. Thus, if a
man called Olomaru, "the gentle one," died, on his death the word name would
be replaced in his family by some such word as *pulpul*, "smooth."

Circumcision (2 months)

[57] Boys' circumcision ceremonies take place at intervals of about three years, and
[57a] the circumcision period is "open" for about four years. Though the operation may
be performed on boys singly or in small groups, the whole number of those circum-
[71] cised at the same time throughout Masailand forms an associating group correspond-
ing in some degree to the Nandi *mat* (see pp. 20 and 45). Judging by the published
accounts, circumcision was a much less prolonged and ceremonious affair than among
the Nandi. Before a boy can be circumcised, the father must submit to what is called
em-pilimata e-nito, "the passing of the knee." After making honey-wine, he stays
alone in a small hut outside his kraal, dressed as a warrior. After four days, some
elders bring him back to his kraal, where he is told to remove the warrior's clothes
and become an old man. His son may then be circumcised.

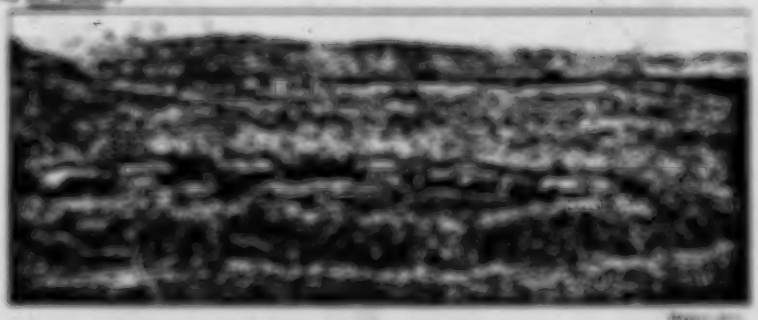
Circumcision begins with the shaving and bathing of the initiate; in the
afternoon after this has been done an ox or sheep is killed and eaten by the novices
and elders of the neighbourhood. On the second day, the boy cuts a tree called at
[52] this time *e-dalen*,* which the girls of the kraal carry to the door of the hut (in which
the boy sleeps?), where it is planted. On the third morning the boy gets up early
and sits outside to get cold, after events he is circumcised, the operation being often
a family. From the fourth to the seventh day he remains at home, and then goes
out, shooting with blunted arrows at the girls, and with other arrows at small birds
[59] which he wears hung from his head. This is his occupation till he has recovered.
[59a] During this time he is known as *e-ngidon* and wears the dress of a married woman,
21] including the *e-nemia* ear-rings, and an ostrich feather on his head. After recovery
he is shaved, given weapons and warrior's clothes, and becomes *el-barnok*, "the
shaved one," i.e., a junior warrior. Till his head company forms its *manyata*, he
lives at home.

Girls undergo the operation of clitoridectomy in preparation for marriage. There
are no special times for this. No ox or sheep is killed before the operation. During
the period of recovery they are known as *e-ngidon*, and wear on their heads a wreath
of the Nyahuru palm, *el-merisani*, or of grass, instead of an ostrich feather.

Age-sets

54 Unlike the cyclic age-sets of the Nandi division, those of the Masai are of linear
type, that is, they do not work in recurring cycles and do not come into existence
till they are required. Nevertheless, it is clear from the lists of Krapf (1860), Hohle
(1883), and Fischer (1885), as well as from the Tavetta age-sets (Hollis, 1901),
that some at least of the names are fixed and recur. In 1858 the names O-Kimala

* *Erythrina tomentosa*, normally with 3 or 4 whorls.



Ill. 1. Road on the steppe between Kilimandjaro and Meroberg.

out of material available everywhere. Like every task in the bush, hut construction is the duty of the women. After the site for the individual hut (Fig. 3) is cleared of grass and brush and then leveled, the spiral-oval ground plan is undertaken in that the woman crouches down on the ground with her feet. They do not use any auxiliary means for measuring it; measuring by eye is sufficient for the woman who, even as a child, helped her mother with this work. Into the ground plan, at four-long intervals, poles (ol ḥoti, ol ḥoi) about 1 1/2 meters long are stuck in the ground and joined lattice-like with thumb-thick cane-switches (ol gomo, ol gomoni). Then in the longitudinal diagonal seven to eight supports (ol ḥoŋkiti) are dug in, over which a longitudinal bar (ol oseŋkera, ol oseŋkerani) is put from one end of the hut to the other. Over this the poles are arched and the opposite ends lashed together with papyrus grass (ol eŋiti). By interplaiting finger-thick switches (ol jaeŋi, i jaeŋi) with /ol/ and /il/ are made right. The lattice-like framework is about 1 1/2 to 1 3/4 meters high, 4 to 5 meters long and 3 meters wide. Steers' skins served principally for roofing before the rinderpest raged among the livestock around the year 1890. Now, /Fig. 1 and 3 appear here/ when the bleak lands have become receding small in contrast to former times, the switch framework is first packed with a layer of dry, long-bladed grass (ol gojinjo or ol gojinjoi) 15 to

/Fig. cows./

Fig. 1. Cow.

/Heads/ cattle: /Offers/ calves: /Jaws/ and /Heads/ goats and sheep.

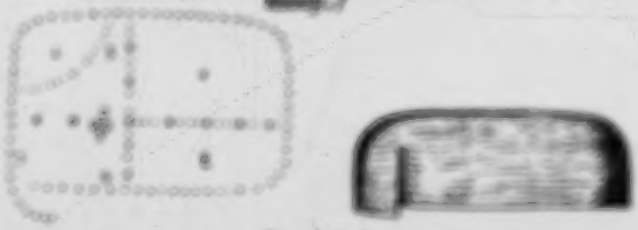


Fig. 2. Cow.

1. End of the cows. 2. End of the oxens. 3. Mouth. 4. Back for young calves. 5. Household implements. 6. Back for young goats and sheep. 7. Forward.

[illegible] (1) cowhouses there, and this is then covered as back there with fresh cattle dung (a manure), materials. For protection against heavy /Hill/ rain, one or three also pain dried and debarked cowhides on them. Toward anyone entering through the door opening (of great big pit) a the mouth of the hut) there awaits peace from

[illegible] small pole built beside or on the hut. The door opening of the hut is closed off at night by means of a mat's skin hung over it or a thorny branch dragged in halfway.

[illegible] The individual huts are very close to one another. The space between two of them amounts to scarcely half a metre, so that in the evening the entire ring of huts seems closed except for the entrances. For protection against wild animals and enemies, the kraal is surrounded by a stout barricade of thorny acacia branches, with which the entrances are also obstructed after the livestock has returned from pasture. In the place enclosed by the huts one finds a ring-shaped clean barricade to which the livestock stays during the night: large livestock, calves, and small livestock

Pl. 1. Masai hut. Fastened with cattle dung.

/34 cows./
are separated from one another by thorn barricades, and the huts are often protected from damage by the cattle by means of thorny branches placed around them.

One distinguishes between kraals for the married (olog ai el morusi) and such for the warriors (el murjata). In the former live the married men (el morusi, el morusi) with their families, in the latter the warriors (el murjata, el moran) with their mothers and the half-grown, uncircumcised girls /IV/ (en dito, e dole). One sometimes also finds several kraals built together into one. The author found a village that consisted of five kraals built next to one another, three of which were El moruo kraals. A dense thorn-barricade extended around the entire kraal complex.

The married men on the average has five to six wives, wealthy men have in addition also a few secondary wives to whom they are not legally married. The secondary wives are made up of widows who may not marry again or who have not remarried and

Ill. 6. Small pen inside the hut.

/35 cont./

276 adds some natron salt and beef fat, frequently also pulverized bark of ol amóra (Ocimum suave Wild.), and mixes the whole by further grinding. [415] [237] [531] [136] Small boxes (en dulet -- 'n duleta) made out of wood, bamboo, cattle or sheep horn, or even out of the horn of the Rhinoceros bicornis, which often are quite attractively carved and decorated with beads, serve as snuffboxes (Fig. 6). They [273] [415] are worn around the neck on thin chains made out of iron wire.

Fig. 7. (1/6) Vessel for the preparation of honey beer.

273 Another luxury, also intended only for married men, is a kind of honey beer (en alacho namga) (Fig. 7). One dissolves honey in [824] water and adds a piece of the root of the meppe aloe, os sugumi, /36/ or a peeled and cooked piece of the root of the so-called liver-sausage tree (1)

1. Named after the resemblance of the fruit to a liver sausage.

(ol darbol -- Kigelia aethiopica), both as a tame corrective and to hasten the fermentation. The mixture is allowed to stand and ferment three to five days in a warm place, say, in the vicinity [824] of the hearth fire. Before it is drunk, one often puts in a few bunches of leaves from the ol gonjet bush, I suspect in order to stop the vinegar fermentation. The honey beer is quite strongly intoxicating, so that a drinking bout usually ends with complete [439] drunkenness. Other brews, which the sedentary Negroes bring to the Masai for sale and which are made out of bananas and Eleusine, maize, or sorghum, are milder. The Masai do not distinguish these with names, but rather call them generally ol márua.

/30 cont./

412 goat or sheep. Other shapes consist of such a piece of a thin tree
[437] trunk, which bears on its lower end a wreath of branches, or also
of a wooden handle on whose lower end, in slits placed crosswise,
[326] sit two short cross-sticks. The blacksmiths make an end knife.
372 A little board (ay dabbe) /ay/ of soft wood and a twirling stick
• [824] (el kidde, el kimmde) of hard wood (1)

1. Especially from the el ladeffe (Ficus
ferruginea) and el dawegeh (Flacourtia
Ramontchi).

serve as fire-lighter (Fig. 16). To make fire, one holds the little
board firmly on the ground with both hands, while another kneels
before it and, twirling on it with the stick, produces the necessary
[237] friction. After approximately half a minute, when the fine shavings
rubbed off the board smoke, one throws on some dried cattle-dung.
As soon as this starts to glow, one puts brush on it. Once the fire
is burning in one of the huts, the people come here from the others,
a stick of firewood in hand, in order to fetch fire for themselves.
415 With the household equipment also belong the large leather pouches
482

372 ←

415 →

415 (Fig. 16 /sic: see Fig. 17/) (el benna, el bennia), which in
482 former times were loaded only on donkeys, but now are also
carried by the women on their backs, just like the leather bags
(e meggar, meggarni), when they set out to buy vegetables.

(To cont.)

[illegible] These consist of curves, series of circles, lines and scallops, which are painted on the shield's surface in three colors. Pompeian red, black, and gray (1).

1. Gray is very rare. Black and red, on the other hand, are represented on every shield of the exercises.

with which white belongs as a fourth color. /It/ serving as the background color for the shield's surface, from which the colored designs stand out in sharp contrast. One uses for this the red earth mixed with blood or with the juice expressed from the fruit of the Solanum [illegible] [illegible], further the white earth that is found in various places on the steppe, which is mixed with water, and, for black, pulverized, charred gourd shell. Gray is produced out of charred and pulverized cattle bones.

Today considerable confusion in the shield exercitiums already prevails. The more the war expeditions of the Masai become, thanks to European domination, the more the old formalities of warfare are dropped off, and ancient rules, which formerly were never transgressed, are today all too often ignored; their purpose has lost its meaning in the changing times. A further blurring in the shield exercitiums arose through the Lenana-Lenana civil war, in which, for the first time, long-lasting struggles between the Masai are taking place. The confusion in the exercitiums to end of itself [illegible] is here only as one of the many visible proofs of the disintegration of the old strict organization. Therefore a special description of the present-day, often arbitrary exercitiums figures may be omitted. On the other hand, it is important to establish the rules according to which the shield exercitiums were made up.

A shield exercitium (Plate I) may contain 1. the red exercise-emblem (or more' rules). 2. the black emblem (or more' rule) (1).

1. To which the rare gray also belongs.

2. the ornamental band (or more ? of this). 4. the exercitium of the lineage. 5. the emblem of the exercise, and, finally, 6. an emblem

1. [i.e., the shield exercitiums--Analyst]
2. [See pp. 604-607--Analyst]

[illegible]

After a battle of the Ideni among themselves, the conclusion of peace is that the speakers, in the presence of a number of warriors of both parties, exchange their skin capes and medicine things. This is called ngabenlagu ngabia - an exchange of skin capes.

The length of the marches covered on war expeditions, in comparison to that of their neighbors carrying on agriculture, is often astonishing. Performances of 60 to 80 kilometers a day, three or four days in succession, are by no means exceptions. If one considers, however, that the raiding of warriors consists only of marching, that, aside from their weapons, they carry nothing heavy, and believe their marches, as well as during them, they partake copiously of provisions, their performances in no way exceed those of a German infantry troop. The tales of the cannibal people relate miraculous things about the speed and endurance of the Ideni warriors, and even European travelers have contributed to the spread of this legend in that they compare the physical performances of the Ideni with those of the Europeans in the region. The unsuitableness of such a comparison is obvious. One also often hears how the Ideni are admired for their alleged ability to be able to give up the drinking of water on their marches. Presumably this rumor arose from the fact that these people, in contrast to other tribes, never carry a good bottle of water on their long migrations. The Ideni, however, know perfectly every little spot of the steppe, he knows every rocky hole, every tiny spring, he also knows where an apparently dry brook bed carries subterranean water. Where water has collected in old hollow trees, and especially in baobabs, this is accessible to him through a series of steps made out of foot-long taps bored in horizontally. Finally, there are a number of water-rich roots and tubers, which, chewed, are very well suited by their water content to quench thirst. They serve him, [illegible] just as the wild honey, our informant in the steppe, also serves as food on the march. A curious bird, the honey indicator (Cuculus indicator, called ol jakuni by the Ideni), leads the Ideni to the concealed honey holes. As soon as it sees human beings it calls with a strident sound and then flies slowly to the nearest honey place, to which the people follow it in order to take out the honey. If the amount found is still not sufficient for the warriors, they bury the chewed comb, whereupon the bird, after

/120 mm./

charcoal (nā gīlas, ā gīlā). The charcoal, to give the height of a man, is burned out of the wood of the trees ai ąsalenas (Alnus glutinosa), ai beržinės, ai ąsalenos, and a few others and then carried to the smithy in this sack. A man (ai smit / ai gīdėjorė : man of forging) serves as an anvil. The hammer (ai plaktukas, ai plaktukė). Fig. 31 (12)

1. See p. 156.

has the shape of a pestle, the lower end of which is somewhat compressed. Working with it is pounding, not hammering. The tongs (ai gnaibtai, ai gnaibtės, Fig. 31 (1) /two features I share/) consist of two parts that are joined by a pin connection. Their grip arms are long, the grasp arms short. The small striking chisel (Fig. 31 (2) /two features I share/) (ai atsiaga, ai atsigaus) has the usual shape. The bellows (ai gaudė, ā gaudė) or (ai ūkė) appeared in two forms. The one very widespread in Central Africa, which consists of two conical bags made of sheepskin or goatskin (Fig. 34), is the most common. In the lower end of each bag is stuck a wooden plug, like a stopper, through which projects an iron tube 30 centimeters long. In place of the latter there is also often a wooden tube, or for both bags together a forked branch hollowed out like a tube. On the upper, wide end of the bag two sticks are sewed on with small thongs so that they form the opening in a rib. The one using the bellows -- usually an old man or a woman -- grasps with each hand one of the two bags at the upper end, so that they, opened with the stretching of the bellows by spreading out the hands, let air enter. With the following pressing together of the bellows, by squeezing the sticks together, /Figs. 31-33 appear here/ one presses the air from sitting back again and drives it through the lower iron tube. Both iron tubes open into a clay tube (ai gaubė, ai gaubės) lying in the fire. The two bags of the bellows are complanted in such a way that with the stretching of one the other one is squeezed together at the same time. The other type (Fig. 35) consists of a wooden bowl -- covered with skin for durability -- upon which is tied, astrigis, a leather bag that has a round hole on top. In using the bellows, one inserts here the thumb of the right hand and with it stretches the bag upward. With the compressing of the bag the hole is closed with the palm of the hand. Below at the side of the wooden bowl is found the air tube.

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/138 cont./

138. (without, however, one's being able to speak of steatopygia), robust
126 hips, deep umbilical cavity. The lips must not stand out, either by
form or color, so that thin and dark lips are considered beautiful. For
[101] tongue and gums an artificial black coloring is regarded as beautiful;
[114] for this one uses the juice of Clerodendron inerme (L).

I. Of women, girls, & girls.

Prominent muscles in the upper arm and calf or a fat belly are regarded as ugly and are contemptuously compared with the like characteristics of the Negroes, or one also speaks mockingly of club arms, or calves with a goat stomach stuck in them, or of a /139/ diseased swollen abdomen. Among girls one places value on small hands, small, narrow hands and feet, as well as even, hemispherical breasts. By means of painting with red earth one seeks to enhance [92] the dark skin color by the contrast of colors.

XV.

[98] Weapons. -- Spear. -- Sword. -- Scabbard, belt, shield. -- Club. -- Bow. -- Arrow. -- Firearms.

41 The foremost weapon of the Ibanag is the well-known, beautiful, large spear /Ill. 41 appears here/ (Fig. 37, see pp. 168 ff.). It constitutes all the pride of the warrior, who would sooner part with anything but that. The spear consists of three parts: the /137/ upper iron blade, the middle wooden shaft, and the lower iron shoe. At the lower end of the blade and at the upper one of the shoe, respectively, one finds a socket by means of which these parts are stuck on the wooden shaft. The earliest spears had blades 30 centi- 41 meters long and 20 centimeters wide, with short sockets, a long 178 wooden shaft, and a short shoe. Gradually the socket of the blade was lengthened up to 40 centimeters, and the shaft was shortened in the same proportion. Such spears are still to be found only rarely today, and then the blade on them has been ground more or less narrow in the course of the years. Later, fashion lengthened the

[TEXT CONTINUES ON PAGE 168]

/(10) cont./

were drawn from each end of the grip stick to the grip (Pl. 54). The present-day shields, like the former ones, are also made out of buffalo or giraffe skins. For better protection of the hand, the centre is lined with a round patch of the same skin, and, on top of that, in order to prevent the chafing of the finger knuckles, with a piece of soft sheepskin. The shields now in use, measured with the convexity, are 1-1.10 metres long and half as wide. The decoration is painted on the front surface of the shield, whereas the reverse side often -- but always -- bears the lineage coat of arms.

On the march the warrior carries the spear with one hand, the shield in the other one. With arm hanging down, the hand grasps the shield grip so that the median diameter of the shield is vertical and the painted surface is turned outward.

The club (si ghanka, si ghanâ [Fig. 55]) is now made out of one piece, generally out of ordinary hard wood, especially from the tree si ciciri and si ellorimark (1):

1. Dregea rubicunda K. Sch.

only the clubs of the speakers, which serve solely for gesticulating, are made out of ebony wood or rhinoceros horn. The old clubs /(10)/ consisted of two parts: the spherical head, into which the si-kiliko handle was stuck through a central hand-hole. The club does not actually serve as a weapon of war; except for accompanying a speech, it is used almost exclusively in fights and -- to break narrow bones of slaughtered livestock. The present clubs are about 40 centimetres long, their head has a diameter of five to six centimetres. A si-kiliko ranghai (or sihe), especially out of the wood of si gaiarsiu (1).

1. Ochna Mechowi Gilg.

often takes the place of the club. The club is worn in the sword belt; it sticks in it as a rule close to the sword, with the head upward.

23.1 /[illegible]/
The other skins, after they have been well dried and /[illegible]/ deboned by scraping with a sharp ex., are rubbed by a vigorous rubbing with a rasping instrument. The back of Tyrannosaurus Rex [illegible] (at hogg) is pounded and made into an ointment by being boiled in water. The finished leather is soft and pliable. Leather dressing is women's work. The scraped-off cattle hair is carefully hidden in the dung hearth of the hovel, so that the cattle do not eat it and become sick from it.

29.1 The sole article of clothing of the warriors is the skin cape (a cwgbl, cwgblau): it consists of calf skins sewed together into a strip approximately 110 centimetres long and 64 centimetres wide. The entire strip of skin is folded over once centrally, and at its two corners the two top ones, lying one on the other, are sewed or tied together. One puts the cape on by sticking the head and left arm through the knot (so on the right shoulder, chest, back, and left hip are covered, left shoulder and right hip being the latter so that the sword found there is free. The warrior cape is the only article of clothing that is never dyed/stained. The hair side is worn on the outside and, if carefully chosen in color, is often quite attractive, since only the silky-lustrous skin of clever calves or a day or two old are used. Often the upper and lower edges of the cape are sewed with one or two rows of small red or white beads. Only very rarely is it also made of other skins than, the mother are two made out of that of the dark-green long-tailed monkey/Cercopithecus albigularis. Boys and men wear tied over the seat to the sword belt a three-cornered piece of leather to sit on (Fig. 30) (at gobeau, ai gobeaux), made of sheep's hide or calfskin, for protection when sitting against the thorns and prickly spikes of the grasses scattered everywhere in the steppe. Boys wear a very short cape (an bergy, a bergyl), covering only the belly and back:

Fig. 30

[13 cont.]

In order to make the ears suitable for holding ornaments, their lobes are pierced in early childhood with a strong acacia thorn and distended by the insertion of longer and longer wooden plugs. The plugs (Figs. 40 a and b) are mostly made out of the wood of the [illegible] tree ([illegible]), often quite beautifully decorated. The weight of the ornaments enlarges the holes still more, so that they often hang down extended ten centimeters. At the same time the upper edge of the ear is also pierced in one or two places. In these the women wear bunches of four to eight small chains 10 to 15 centimeters long (Fig. 44); the men wear just as many [illegible] ([illegible]), a clock-key-shaped ornament made out of tin (Figs. 45 a and c) or out of brass wire (Fig. 45 b), often also a pearl on a wire ring, a polished mussel shell, which ornament [?] is called [illegible] (Fig. 46), or a wooden stick 10 centimeters long ([illegible] [Fig. 47, upper part]), or a quill of the porcupine ([illegible]). Around the lower part of the enlarged ring of skin of the ear lobe the men wear a tube four centimeters long ([illegible] [Fig. 47]), wound out of thin iron wire. [illegible] whose end coils are wrapped with copper wire, while on the end of the coils usually hang small chains 8 to 10 centimeters long ([illegible]). If these are only short, they are on a [illegible] glued together with red paint (Fig. 48). In place of this ornament one also often sees an oval, perforated tin disk ([illegible]) and other things, or a star-shaped ornament that [?] is carved out of the nut of the Hyphaene palm (Fig. 49). Married women and old men wear, tied to the ear lobes with a thin strap, the large double spirals ([illegible]) made out of thick brass wire. They are supported by a leather strap put over the crown of the head, since, because of their great weight, the ear lobe is unable to do so. It is regarded as particularly beautiful if they are further decorated with a leather band sewed across them and stitched with four rows of small beads, on which hangs a row of small chains. This decoration, which, incidentally, is found only among women, is called [illegible]. For dancing, young girls often wear a string of beads (Fig. 50) around the forehead and occiput, or two strings of beads lying one above the other an inch apart (Fig. 51), which are joined, ladderlike, with small chains. The ornament is called [illegible].

[TEXT CONTINUED ON PAGE [illegible]]

Fig. 30 cont./

304

• [304] Men and women wear a variety of various rings around the neck. The [illegible] and [illegible] are wreaths twisted corkline and smelling like vanilla, the former made out of the fragrant root bark of a liana (cf. [illegible]), the latter of various plant parts of Tachiaceae [illegible]. Especially popular among men are simple rings of iron wire (in [illegible]) with a bunch of small chains hanging on it in front (Fig. 30), while every Wanai woman wears around her neck a large spiral of iron wire (in [illegible] a [illegible]), whose outer and inner coil is often wrapped with thin brass or copper wire. The ornament is wound around the neck and can only be unwound again, not taken off. The many other neck-rings consist of small colored beads (a [illegible], [illegible]), pea-sized white and blue beads (cf. /144/

/1st com./

302 914 complete, whereupon the ripe of the strands are wrapped with bast to the length of an inch. The back hair, lengthened up to 24 centimeters, is placed around a four-long stick and on this wrapped tightly with bast or goat leather scraped thin, so that it forms a stiff braid (el dalgat) reaching to the waist. Over this braid one not infrequently finds one to three smaller ones. Often the ripe of the little ringlets beside (sing. el bolmdin; el bolmd | el gamin) are joined with that of the little finished braid (el bolmdin | el gamum) and the former tied together under the chin with a string (made of fibers) (2).

[PSI] 1. This hair style has the purpose of protecting the head from the harmful influences of the sun's rays. For that, one first let the hair grow long and, since the long strands fell annoyingly into the face at every movement, put it together into [PSI] "braids. "The Tuaregs helped themselves even simply, in that they shaved the fore part of the head and left the prevention of the thick padding of hair at the back part of the head.

302 • (224) The hair is often perfumed with the root powder of el Ib tidedlet (Cyperus spec.). /1st/ /Ills. 49 and 51 appear here./

/1st/ The white facial painting of the newly circumcised has already been mentioned. Younger people, especially women and [PSI] young girls, on all festive occasions, anoint the entire body (earlier as it is not clothed, with red paint, which they like to perfume with the pulverized leaves of el magrigridki (Lippia squarrosa Bak.), which smell like vanilla. With one finger the woman then often strip it off the skin hence in serpentine lines (el bigeddra, el bigeddr), so that a kind of drawing is produced. One who has killed an enemy in war paints his body at the following dance festivals with white and red earth in stripes (Fig. 47). This painting is called as /Figs. 47-50 appear here/ ginadgaar. At festivals one also often sees on the face [S3I] of the warrior a red triangle, its apex starting at the alae and [PSI] widening out up to the middle of the cheeks (Fig. 48). When boys

[TEXT CONTINUED ON PAGE 19E]

302
951

302
[951]

and girls, warriors and women (men, however, old men and women) come into a region in which they have not yet been, they paint their faces and chests with its earth as protective magic against sickness and misfortune in this new land. The women paint the face on both sides with two concentric rings on the cheeks, or with two or three lines running parallel, which run from the corners of the mouth vertically to the eyes, then go around these in an outward curve, /151/ and turn vertically upward over the outer corner of the eyes (Fig. 49 a and b). One uses for this the juice of the root of al gwerandus [or dojo-plant (Plumbago zeylonica), mixed with fresh blood.

[531]
[314]
[316]

[illegible]

[illegible] An [illegible] is given. As soon as the cow lies down, she is held firmly by a few people: others grasp the legs of the calf coming forth and pull it out. Then it is struck against the belly of the cow a few times, so that "she will love it," and then struck on the forehead with the palm of the hand, so that "it will quickly go to the udder and suck."

[illegible] Swellings on cattle, for healing, are smeared with the glowing ashes of an [illegible] of goat (*Solanum* spec.).

[illegible] Injuries to the feet of the cattle and grass are cleared by a thorough washing with hot water and subsequent embrocation with cattle urine, as is a sort of [illegible] which /[illegible]/ frequently appear when the cattle stand for a long time in mud and dirt during the rainy season. One tries to cure ailments of donkey teeth by placing the beef on a stone heated very hot and holding it there for a few moments.

In describing the internal ailments of [illegible] I am relying chiefly on the statements of the Masai, since only exceptionally did I have an opportunity to make observations on cows, oxen, etc.

For coughs (also [illegible]) the cattle are given a thin soup consisting of milk and pulverized, charred goat-skin. Of [illegible] both cure diarrhoea in cattle. The infusion of a decoction of a [illegible] bark (*Sesbania aegyptiaca*) for cattle acts [illegible] on the stomach and [illegible] on the birth organs. To loosen the afterbirth after a miscarriage, one gives the cow an infusion of a root decoction from the [illegible] of [illegible] (a Euphorbia).

For eye inflammations one puts milk into the eye of the cow and rubs it in it, or one drips into the eye the juice of the [illegible] bitter (*Heliotropium Bovaianum* Vatke).

An epidemic disease among young calves, which is supposed to lead rapidly to death, is called [illegible] or [illegible] by the Masai. As the cause of the ailment they cite the eating of a certain bush as [illegible] (*Pennisetum ciliare*) and as symptom swelling of the lymph glands, which they often try to heal by cauterization (1).

1. In all the sweat and fatty parts of the skin [illegible]

Fig. 70

233 The linkage of the el pec | el dupo row (Cordyla farinosa), due to, one of the donkeys, is regarded as poison for donkeys. Besides a benefit, el gindee | el dupo. Thus when the donkeys [illegible] in the pens are eaten beyond recovery, the blood vile fear for donkeys and cattle the same fly (Glossina morsitans) which they call as besides. The lorrer is allegedly only dangerous to cattle if it bites them in the city of the tongue. One swile a cure by exercising the ipec tones, but the result is very doubtful.

For getting rid of fleas, see mallet-proog livestock with an extract from the crushed plants of el adiila gawk (Aspilia pruticosa L.) or fleas of shat (Mitrogyna spec.).

The powdered root of el gingil (Grewia penaea WIGG.) is blown into the eyes of calves and small livestock, in order to drive out the maggots of the botsel fly (Lucilia ilyi).

233 Cowbells (Fig. 71) in the form customary in Europe are found 234 generally, but here they are hung especially on oxen and only on those cows that do not tolerate their calves. Smaller bells, often

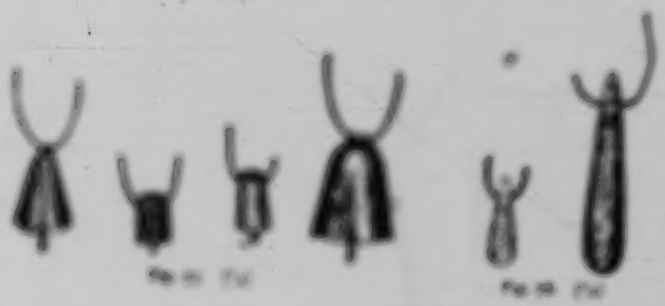

Fig. 71 Fig. 72

of wood or sheep horn with wooden clappers, are worn by castrated sheep and goats. An ornament one hangs around the neck of castrated calves clapper-shaped pieces of ivory (Fig. 72) or, for especially handsomely developed cattle, a leather band or a cord stitched with cowrie shells.

233

[illegible]
that I give a gentle tug with a beckiliko insertion of the index finger into the armpit of the child."

[illegible] In order to hasten the exit of the afterbirth, one of the assisting women tries to promote labor-pain activity by tickling with a feather the palate of the woman giving birth. This manipulation is also used in rare cases during the periods of the preliminary and of the actual labor pains. During the afterbirth period the child's umbilical cord is severed, in that the umbilical cord (ng ñtsuñ) is first tied close to the body with a cord of bark bast and then cut at a place on both away from the body with the instrument otherwise serving as a razor, the ni ngwanja. A saval bandage is unknown. The afterbirth, which is not the object of superstitious customs, is tossed into the livestock kraal by the midwife in some dialects, buried there or right in others.

[illegible] The newborn child is cleansed by a rubbing with liquid fat. According to statements of the people, this treatment, however, is supposed to represent not so much a cleaning as a strengthening and comfort. Then the child is laid beside its mother on a soft leather skin freshly greased. As soon as the latter has recovered from the birth act, she chews four grains of ni ndoe (Blumea lacerulata) and gives the child an extract of these as a purgative. On the following day the newborn child is given its first bath, consisting of a rapid extract of the twigs of ni gwimuni (Physalis minima L.) and the scale of nig shenuini (Commelina spec.), to which is ascribed the action of a protective magic against sickness. Cold baths, say, for the purpose of hardening, are unknown. The child remains unclothed.

The woman is clothed leaves her hut on a mile as soon as her condition permits, which is usually already the case on the following day. The medicinal treatment consists first of all in the administration of laxatives, for which in this case a mixture made out of liquid fat, honey, epsom salt, and a few pounded ni ndoe roots, as well as a leaf infusion of ne ntsui (Cassia hirsuta Sum.), is especially prized. Furthermore, she is given a leaf soup seasoned with ni ndzele bark (Calodrina senatica Bresgn.), as well as a decoction of ni gwhewe [illegible] o gwoma (Sphaeranthus microcephalus), a leafy sweep plant, or a leaf infusion of ni nduru (Ipomoea gerardina) or also a decoction of

[illegible]

[illegible] cont.]

[illegible] bring back the milk secretion by a copious drinking of liquid dung tea. Meanwhile the child is nourished with cow's milk.

[illegible] For pains in the uterus (at parturition) and in the uterine ligaments (or womb), as also for the woman drinks a cup decoction of [illegible] (Cassia fistula).

[illegible] To induce an abortion, the one concerned drinks a decoction of dried goat manure or a strong decoction of [illegible] (Cordia [illegible]) or [illegible] roots. During the subsequent two or three days of convalescence she takes a weak decoction of [illegible] bark or one of the bark of [illegible] (Calotropis procera).

[illegible] Concerning fertility, the relationship of the sexes, and child mortality I was able to discover the following. The largest number of one woman's confinements that became known to me was 17. The 97 old women questioned had given birth to 948 children all together, which gives an average of 6.5 confinements for one woman. Of these, 501, therefore 45.3 per cent, were boys, 771, therefore [illegible] 51.8 per cent, girls. Before their circumcision 36.7 per cent of the children died, including the stillbirths.

[illegible] It should also be mentioned that the maltreatment of a twin pregnancy is regarded as having arisen through one conception.

/208 cont./

782 bestrew the individuals with the blades of a fodder grass prized for cattle, and say the prayer. This runs: 'Ng ai pasinai, nja ijōk ñ gischu, jo ijok ñ gischu kumok, ninĝua ijōk ĉiolonĝa = may God give us cattle, give us many cattle, keep us healthy. While driving the captured livestock together, they sing a song of praise, which begins with the words: Hai narok, oho, Hai kindera ije oh = black God, oho, we hurry near, oh!

In sickness, both the patient and his relatives pray for health for him. In serious cases of illness a black ram or a black ox is slaughtered, and part of its blood is poured on the floor as an offering to God. If the sick person is an old man or an old woman with numerous descendants, one slaughters a likewise black, gravid cow, whose calf is left lying outside the kraal for God, after the place has been sprinkled round about with the amniotic fluid.

796 782 Both in order to honor God and at the same time to supplicate him for something, the Masai celebrate feasts at approximately monthly intervals; these usually take place on moonlit evenings, more rarely they start in the morning or early afternoon.

One of the most frequent supplication feasts (ol ogŏr = the supplication feast) is the ol ogor l ol geretti, which during some periods and in some regions is celebrated almost every month, in others at considerably greater intervals, by the married men and the boys together, in order to supplicate God for the preservation of the health of human beings and livestock. In the kraal a large fire is kindled [372] [824] with dry wood (from the ol oirien tree), upon which green wood with leaves (from the os segi tree) (1)

1. Cordia quarensis Gürke.

is tossed, so that a strong development of smoke comes about. A [824] powder made from the wood and bark of the ol mogoñgora liana, which smells like incense, is sprinkled in the fire. The thick column of smoke climbs toward the sky and takes the fragrance to God. Now one leads up a large black ram, washes it carefully [824] with honey beer, and sprinkles it with the powder of the e matañguju tree. Then it is suffocated, drawn, and cut up. /209/ Each of the

/209 cont./

796 782 [842] [539] In the songs the following prayer is constantly repeated: 'Ng ai atasaia, 'j' oschiage aomon, kiamon ag' ije kiamon eñ gera, eñ golobi en aischo, i.e., God, I implore you always; I pray, we pray to you alone, we pray for children, for birth for the barren woman.

Whereas the supplication feasts are usually held on the es sobiaĩn days (from the 18th to the 20th of the month), a joint supplication-prayer, ol dogóm, often takes place on the day of the new moon. [272] [237] [415] [824] [539] The people of the kraal gather in the evening and, from a buffalo or cattle horn, drink a mixture consisting of milk, a cold extract of eñ gaitetojai twigs (Commelina Merkeri K. Sch.), and a white powder obtained from the ol oiboni, while they say the /210/ prayer: 'Ng ai jo ijok eñ gischon, jo ijok ñ gischu, jo ijok eñ gera! That is, may God give us well-being, livestock, and children. If a larger supplication feast is to be held in a month, the joint supplication feast always precedes it on the first day of the month.

782 783 [784] If a small child of one not long detached from the warrior standing dies, he not infrequently sees in it a punishment from God for his having killed a pregnant woman on an earlier expedition, provided that he once killed a woman who might have been in this condition. In order to obtain forgiveness, he offers God a black gravid sheep, and, to be sure, close to the spot where at that time he committed the deed. Before he kills the animal, he prays to God, mentions the purpose of the sacrifice, and asks for pardon. As penance for his misdeed, he throws the blood and amniotic fluid (eñ gepa) of the sacrificial animal, as well as the fetus and uterus, both cut into pieces, upon the spot where it occurred. He takes along neither meat nor skin of the slaughtered animal, but leaves everything lying there when, after the concluded sacrifice, he returns to his kraal.

825 826 775 613 The lineage of the El kiboron believes that the bones of the buried corpses of their married men turn into snakes. They therefore do not kill these animals, like the other Masai, but are happy about their presence in the kraal and by the huts and, as soon as a snake appears, set on the ground a shallow dish with milk and honey as food for it. Snakes in and near El kiboron kraals are not rare.

/211 cont./

789 [832] amatory adventures. The powder also serves as love magic, in that the woman sprinkles herself and the man with it, through which his love for her is heightened. If a woman loses her first child soon after birth, she hangs in the doorway of her hut during her next pregnancy an amulet that consists of a few cowrie shells sewed on a small piece of leather and a little bag, made by the ol goiatiki, containing sawdust to protect the expected child from sickness and death. The [824] plants preferred by the ol goiatiki for the manufacture of his magic medicines are: en gaitetojai (Commelina Merkeri K. Sch.), ol kioge (Courbonia virgata), en gujene (Cyathula Merkeri Gilg), ol assassiai (Osyris tenuifolia), os segi (Cordia quarensis), ol debbe (Acacia Merkeri Harms), en gadardar (Ochna Merkeri Gilg).

754 The belief in the evil eye, which makes human beings and livestock sick, is also generally widespread. One afflicted with the evil eye (erta gonjek) may not let himself be seen in the vicinity of the kraals. He is anxiously avoided by all people and therefore builds a kraal of his own, in which he lives alone with his family. If he ventures to enter a strange kraal, he must be prepared to be killed. If a human being or a head of livestock suddenly falls sick or dies without one's being able to explain this by natural causes, it is often believed that the reason for it must be sought in the doings [784] of an evil sorcerer (ol osukutoni). Only if such a one has not been in the vicinity for a long time is the misfortune traced back to a punishment from God.

Appendix I.

824 "Masai pharmacological" and other notes about the plants regarded by the Masai as having therapeutic, useful, harmful, or other effects.

1. ol ɬbáí (Microglossa spec.). To get rid of fleas, cattle, especially calves, are washed with an extract of the leaves.

2. ol ɬbálášá (Dodonaea viscosa L.). The chewed end of a small piece of twig serves as toothbrush.

3. en aboloña (Eragrostis tenuifolia Hoch.). A grass particularly valued as rich fodder for sheep.

4. ol ɬdíbí (1)

1. In abyssinia the ripe fruits are dried, powdered, and then used as soap; in the dialect of the Tigre province the plant is called schípti.

(Phytolacca abyssinica Hffm.). The leaves of this shrub serve as fodder for small livestock.

5. ol adjai. Fodder for small livestock.

6. ol agaramóni (Crossandra nilotica Oliv.). The chewed herb is placed on swellings and is supposed to act as a resolvent. The juice is dripped on lues sores to heal them.

7. ol aibériai (Cyperus spec.). The grass is used to cover the huts and is regarded as middling cattle fodder.

8. en aibíro ń gob (Portulaca quadrifida L.). Good fodder for small livestock.

9. ol aibíro ń gob (Ocimum spec.). Good fodder for small livestock.

10. en aibor buguri (Oldenlandia capensis L.).

11. en aiñoñoñdgo (Melothria tomentosa Cogn.). It is popularly used as padding for the bed, since the smell of the plant keeps bugs away.

12. en aigúsúgús (Tricholaena rosea Nees). Good fodder grass for cattle.

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824 13. eng airascharasch (Crotalaria striata D.C.)

14. ol airascharasch (Crotalaria labumifolia L.). The consumption of this plant is supposed to produce a morbid elongation of the feet or hoofs among cattle and donkeys.

/353/ 15. ol airascharasch l eñ gare (Desmodium paleaceum Guill. et Perr.). The consumption of the plant is supposed to have the same effect as that of the previous one.

16. ol airascharasch l os sobugo (Crotalaria spec.).

17. ol airembai l eñ gare (Lemna spec.). The duckweed to be found everywhere in ponds and pools.

18. ol aisai (Cyathula Lindoviana Vlks.). The dried and pulverized root, stirred in water, is taken as an emetic for the fever of colds (ol oirobi).

19. ol aisegerai, also ol aisegirai and ol aisigirai (Heliotropium zeylanicum Lam). For eye inflammation the expressed juice of the plant is dripped into the eyes of cattle. Fodder for small livestock.

20. ol aisegerai kitok (Heliotropium Steudneri Vtke.). Is used like ol aisegerai.

21. ol aisegerai l eñ gare (Verbena officinalis L.). To hasten healing, the juice is dripped onto minor wounds, especially cracks, etc. on the feet.

22. ol aiseramai (Toddalia aculeata Pers.).

23. eñg aitetojai (Commelina Merkeri K. Sch.) (1).

1. Described by K. Schumann.
Commelina (Eucommelina) Merkeri K. Sch. n. sp.; gracilis parce ramosa caulibus sulcatis pilosulis, pallidis; foliis angustissime linearibus attenuato-acuminatis minute pilosulis vagina valde ampliata laxa; inflorescentiis pluribus, spatha acuminata basi rotundata ciliata et extus villosa haud clausa suffultis, paucifloris; floribus longe pedicellatis violaceis; sepalis oblongis; capsula trivalvi loculis ventralibus dispermis, dorsali monospermo, fragili papyracea; seminibus applanatis trilobis pallidis.

/353 cont./

• 824

The plant is about 40 cm. high, the dried stalk is not even two mm. in diameter, is yellowish gray. Like-colored are the leaves, 6-13 cm. long and two mm. wide; the sheath is 2-3 mm. long, 5 mm. in diameter, and at the base has deep violet running over it. The spathe is two cm. long and eight mm. high. The blossom has a stalk three cm. long. The fertile stamens are 11 mm. long; the twisted pistil, violet at the tip, measures 1.5 cm.. The yellowish seeds are three mm. wide and 1.3 mm. long.

Masai steppes: south and west of Kilimandscharo and Meru (Merker).

Native name: eńg aitetojai.

As the nature of the seeds shows, the plant is merely related to C. trilobosperma K. Sch.; but it is distinguished by still narrower leaves, by broader, not long tapered, and hairy spathes.

An ingredient of the secret medicine of the ol oiboni. Adults drink water in which the pounded herb has been steeped, as protective magic against illnesses of all kinds, and sprinkle it on children's faces for the same purpose. With the same intention one places the stalk of the plant in the first bath water of the newborn child. For colds, people drink a diaphoretic tea made out of the stalks. The plant is also valued as fodder for small livestock.

24. eńg aitetojai kete (Aneilema Johnstonii K. Sch.). Used in the above way.

/354/ 25. eńg aitetojai kitok os sobugo (Aneilema aequinoctiale Bth.). Fodder for cattle and small livestock.

26. ol alili (Acacia nov. spec.). Two handfuls of bark are leached out cold; the extract is drunk as desired by the warriors at the ol bul meals, on account of the digestive effect attributed to it.

27. ălŏmŏ (Senecio discifolius Oliv;0;

28. ol ama (Ximenia americana L.). One eats the fruits, which

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• 824 are very sour, but pleasantly refreshing on marches through the steppes. For diarrhea one drinks goat-meat broth in which pieces of the root of ol ama have been boiled. For the same purpose one also drinks a cold extract of the root bark. A root decoction is added to the liquid fat (of cattle, sheep, and goats) particularly popular as a tonic for the sick, in order to prevent the diarrhea that the consumption of such quantities of fat easily causes.

29. ol amai. The decoction of six finger-sized pieces of root bark are drunk for severe diarrhea.

30. eńg ambalagai (Schimdtia quinqueseta Benth.). This grass is feared because the livestock is said to become with diarrhea and loss of hair after eating it.

31. ol amboschi (Momordica cardiospermoides Kl.). The juice of the large above-ground tuber is drunk as a diaphoretic remedy for the fever of colds (ol oirobi).

32. ol ameĺóki (Cadaba farinosa Forsk.). Fruits edible. The bush is regarded as harmful for cattle, but as good fodder for donkeys. To cure anthrax carbuncles the goat-ulcer-sickness of the Masai (eńg ęa ol dododoi l en dare), one drinks a root decoction to which some fresh blood or honey is added as a taste corrective.

33. ol amemę́rua (Fribulus terrestris L.). The plant is feared for the feet on marches, because of its thorns.

34. ol amerǫ́ri. A root extract, mixed with a little milk, is drunk for diarrhea.

35. ol amǫ́ra (Ocimum suave Willd.). The leaves are sometimes mixed in with the chewing tobacco; snuff is often mixed with the pulverized bark.

36. ol amriake. Fruits edible. The unripe fruit is eaten as medicine for bronchial catarrh.

37. ol amulul (Faurea arborea Engl.). Cattle sick with e' bujaŋ́gat are given an infusion of cold leaf-extract of this parasite plant as a means of cure.

38. ol andanogi (Hoslundia verticillata Vahl.). Fruits edible.

39. ol aňer 'n jaua l ol dorut (Panicum colonum L.). The grass is regarded as excellent milk fodder, which is expressed in its name, through the comparison of the udder (= en jaua) with a pool (ol dǫ́rut).

/355/

824 40. ol ɪ̈njaru (Cyperus). The three-edged sedge is regarded as good cattle fodder. Children eat the roots.

41. ol araba (Sporobolus festivus Hochst.). Good fodder grass for small livestock.

[302] 42. ol ɪ̈r kidoŋoi (Croton.). It is popular to sprinkle the hair with the fragrant root powder.

43. ol ɪ̈sɪ̈jɛ̈t (1)

1. Also called ol aduerai.

(Withania somnifera [Z]. The root is chewed as an emetic for snake bite. For conjunctivitis one drips into the eye a cold extract of leaves previously crushed.

44. ol asambalan (Scilla Hidlebrandtii Bak.).

45. ol asasiai (2)

2. ol asasia l os subertai is also mentioned because of its healing effect for rheumatism.

(Osyris tenuifolia Engl.). Secret medicine of the ol goiatiki. In some places a decoction of ten finger-sized pieces of root, mixed with milk, is drunk for gonorrhea. For rheumatic pains in the back one drinks a root decoction that is sweetened with honey. The woman in childbed, soon after delivery, is given a root decoction, to which fat is liberally added, as a tonic and to promote milk secretion.

46. ol aseramai. The fruits are edible.

47. ol atu ischu (Barbacenia tomentosa Pax.). If it is believed that the cow has pain in the udder, the latter is smoked with glowing twigs.

48. ol aiischɪ̈n (Grewia spec.).

49. ol ɪ̈uhɪ̈ (Adenia Volkensii Harms).

50. em bɪ̈ ol ɪ̈odjine (Andropogon contortus L.). Good fodder grass, but feared for the eyes of cattle during the blossoming stage, because of its sharp, stiff spikes.

/355 cont./

824 51. em balagai (3)

3. Panicum maximum Jacq. is also called this.

(Panicum laetum Kth.). Good fodder grass for cattle, especially valued for calves.

52. em balagai nadua (Panicum and Digitaria). Regarded as not as good a fodder grass.

53. em balagai os sobugo (Panicum and Ptychophyllum). If cattle eat the grass, they become sick with eŋg ʇa oñ godjit.

54. ol baŋa (Plantago palmata). Fodder for small livestock.

55. em baŋgalé (Cardamine africana L.).

56. ol bararuai (4),

4. Derris violacea (Kl.) Harms was also designated as ol bararuai.

also called ol bariroi (Lonchocarpus Bussei Harms nov. spec.). A mouthful of bark bast is chewed morning and evening as a means of loosening catarrh. For the same purpose a decoction of the bast in meat broth -- especially of goat's meat -- is drunk.

57. ol bau (5)

5. ol bau and the e' sube os sobugo mentioned later are different local forms.

(Andropogon Sorghum var. effusus Hack.). Reedlike, thick, /356/ good fodder grass; valued especially in the dry season, because it stays fresh a long time.

58. em bembé. Good fodder for small livestock.

59. em bere e baba (Asparagus africanus). On the day of circumcision, before the operation, the boys wash off their bodies with an extract of the leaves of the climbing species of Asparagus. I did not learn anything certain about the reason or purpose of the custom.

M
824

/356 cont./

60. em bere ei gob (Adiantus hispidulum Sw.).

61. el beres (Panicum horizontale Meg.). Good fodder grass.

62. ol beres l ol obe kidoñoi. Good fodder grass.

63. em beresi (Pappophorum abyssinicum Hoch.). Good fodder grass.

64. ol beresi (Chloris virgata Vw.). Good fodder grass.

65. em beresi l em bugúi (Panicum spec.). Good fodder grass.

66. ol beresi l en diamutu (Sporobolus robustus Kth.). Good fodder grass.

67. ol beresi l eñ gare (Panicum spec.). Good fodder grass.

68. ol beresi l e' rube (Chloris virgata Sw.). Good fodder grass.

69. ol beresi ol obe kidonoi (Sprorbolus indicus [L] R. Br.). Good fodder grass.

70. ol beresi 'ajugi (Andropogon ischaemum L.). A very good fodder grass, which is valued so highly that the people often actually regard it as a preventive against sicknesses of livestock.

71. ol beresi was (Chloris myriostachya Hochst.). Good fodder grass.

72. ol bibiai. Reed mace.

D
[824]

73. ol bibiai ado (Leonotis mollissima Gürke). Honey plant valued by the El dorobo.

74. ol bibiai kete (Leucas Neuflizeana Courbon.). (1).

1. Also called en dialoño.

Likewise.

75. ol bibiai l ol muáte (Leonotis nepetifolia [L.] R. Br.). Likewise.

76. ol bili (Commiphora spec.). The honey pots (ol ulul) are made from the wood of this tree.

77. ol boboñi. Candelabrum euphorbia.

78. ol bolboli is the designation for Oncoba spinosa Forsk. and Cucumis methuliferus E. Meg.

79. ol bolboli kitok (Sphaerosicyos sphaericus Cogn.). The plant commonly grows in abandoned kraals.

/356 cont./

• 824 80. ol bomboi l en dare = goat bean (Vigna /one species is the cowpea/). Goat fodder.

81. em bos togoia (Heliotropium stirgosum Willd.). Fodder for small livestock.

82. ol bugoi (Terminalia Brownii Fres. var. Merkeri Engl.). The decoction of two handfuls of bark, without any additive, is drunk for diarrhea; with a strong addition of fat, for dysentery. The [281] pulverized bark is further used as tanning bark for tanning.

/357/ 83. em bugui (Dactyloctenium aegyptiacum Willd.).

84. em burenǵele (Orthosiphon australis Vtke.). Regarded as rich fodder for sheep.

85. ol burtian kitok (Plectranthus panganensis Gürke). Very succulent and hence thirst-quenching fodder for small livestock.

86. ol burugoi. Bows are made out of the branches.

87. ol burugoi l eń gob (Sida ovata Forsk.). Good fodder for livestock.

88. ol buruguai l eń gob (Hermannia spec.). Fodder for small livestock.

89. en dagulḗdi (Gomphocarpus lineolatus).

90. ol damau (Asclepia Phillipsiae N. E. Br.).

91. en damedjoi = ol adjai. Fodder for small livestock.

92. en dínẽwŭs (Conyza stricta W.).

93. ol dębe (Acacia Merkeri Harms and Acacia hebecladoides Harms nov. spec.) (1).

1. Described by H. Harms.

Acacia hebecladoides Harms n. sp.; ramulis molliter tomentello-pubescentibus; foliis breviter petiolatis, petiolo communi nec non pinnarum rhachi breviter hirsuto- vel villosulo-puberulis, pinnis 4--7-jugis, foliolis circ. 10--20-jugis, anguste oblongis, nervo medio subtus prominulo fere centrali, obtusiusculis vel acutiusculis, fimbriatulo-pyberulis usque subglabris; spinis stipularibus brevibus paullo recurvis, tomentellis;

/357 cont./

824 /footnote 1 continued/ pedunculis numerosis fasciculatis, breviter villosula-puberulis, involucro infima parte pedunculi affixo; capitulis subglobosis, calyce margine brevissime fimbriatulo.

Twigs with loose, short, somewhat feltlike, soft hair. Leaf spindle 4-8 cm. long, with loose, = squarrose hair; pinnae 2-4 cm. long. Capitulum stalk 2.5--3 cm. long.

Masai steppes (Merker 1902).

Native name: ol débe.

The variety is obviously (Since the involucrum is at the base of the pedunculus) closely related to A. hebeclada DC. and A. abyssinica Hochst.; only when the pods are known will one be able to state more exactly its position with regard to those two species.

A. Merkeri Harms n. sp.; ramulis glabris, cortice subflavidulu-cinereo obtectis; foliis breviter petiolatis, petiolo communi nec non pinnarum rhachi sparse adpresso-puberulis usque subglabris, pinnis 3--4-jugis, foliolis circ. 8--15-jugis, anguste oblongis, glabris; spinis stipularibus brevibus, glabris; pedunculis paucis 2--3 fasciculatis, argenteo-sericeo-villosulis, satis brevibus, involucro sericeo infra medium pedunculi affixo; capitulis subglobosis, calyce argenteo-sericeo.

Only one twig is available; it is bare, with light, yellowish-gray bark. Leaf spindle 4--5 cm. long, pinnae 2.5--3 cm. long, small leaves 5--6 mm. long, 2--2.4 mm. wide. Capitulum stalk approximately 1--1.5 cm. long.

Masai steppes (Merker 1902).

Native name: ol débe.

M
824

/357 cont./

/footnote 1 continued/

This species is striking because of the silky sheen of the hair of the capitulum stalk and calyxes.

Inflamed eyes of cattle are washed with a decoction of extract of the bark bast for healing. Furthermore, secret medicine of the ol goiatiki.

94. ol darboi (Kigelia africana Bth.). The paste obtained by boring out scrapings of fresh young fruits is placed on wounds. /358/ A small piece of boiled fruit is placed in the fermenting honey beer to hasten fermentation.

95. ol dĕbĕlĕgi (Grewia spec.).

96. ol debĕsi (Acacia verrugera Schwfth.). The decoction of a hand-sized piece of bark (dose for one or two days) is drunk for gonorrhea until a cure is produced.

M
[301]

97. ol degŏm (Cardiospermum halicacabum L.). The black, almost pea-sized seeds are strung on a string like beads and worn by the women as an ornament around their necks.

98. ol degoñ.

99. en dĕlĕmĕt (Sesamum angustifolium [Oliv.] Engl.).

100. ol dĕmĕlĭa (Solanum setaceum Damm., Solanum Schumannianum Damm.). The decoction of about ten finger-sized pieces of root is mixed with meat broth and drunk to cure the ol dododoi 1 en dare sickness.

101. en dĕmĕschŏ. Warriors like to drink a bark decoction in meat soup as an aid to digestion.

102. en dĕmŭmŭĭ. Good fodder grass.

103. en demunjua (Pennisetum spec.). Good fodder grass.

104. ol dĕrĕgĕĭĭ (Strychnos heterodoxa Gilg). The decoction of a square inch of bark is taken to get rid of taeniae and ascarids.

D
[824]
[231]

105. en dĕrĕwĕnj (Setaria verticillata P. B.). The burs are used by the El dorobo to make tight beehives that have become leaky.

106. en dĕrĕwĕnj ol godjita. Good fodder grass, especially for cattle.

107. en dĕrĕwĕnj on gĕg.

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• 824 108. en dérewénj os sobugo (Triumfetha rhomboidea Jacq.).

109. ol déra (Microglossa oblongifolia Hffm.). Arrow shafts are made from the branches. The inflamed eyes of cattle and the ulcers caused by horseflies -- especially also by Dermatobia noxialis -- are washed out with an extract of the leaves.

110. ol déségón (Pluchea Dioscoridid Dec.). A grass feared for the eyes of the livestock because of its sharp spikes.

111. ol déségón kété (Vernonia brachycalyx O. Hffm.).

112. ol déségón l eń gare (Laggera alata D.C.). The twirling sticks (ol bíron, el birónto) of the fire lighter are made from the branches.

113. ol déségón olbor (Microglossa volubilis D.C.). Same use.

[271] 114. ol dewó (Sarcostemma viminale). The Plant is chewed as thirst-quenching on marches.

115. en dígólé (Lactuca capensis Thbg.). Fodder for small livestock.

116. en diámeschó. Warriors like to use the branches to make bed padding on marches.

/359/ 117. en diámónjúá or en diámúnjúá (Pennisetum spec.). Good fodder grass, especially for cattle.

118. en diámútú (Sporobolus marginatus Hochst., Sporobolus spicatus Kth.). Good fodder grass, especially for cattle.

119. en diáti osila (Amaranthus viridis L.). Fodder for small livestock. The El kuafi, as well as the Negroes, prepare a spinach-like vegetable from the young leaves.

120. ol diáti l eń gine (Jussiaea acuminata Sw.). Fodder for small livestock, especially for goats.

121. en diáti naibor (Chenopodium nuwale L.). Fodder for small livestock.

122. en diáti os sobugo (Trianthema pentandrum L.). Livestock fodder.

123. ol dibiligwa (Psychotria spec.). The shrub is regarded as harmful, its fruits as immediately poisonous for small livestock.

124. ol dibiligwa até (Pavetta spec.).

125. ol dimuai (Commiphora spec.). Rubbing with the oil of this tree is used for the parasitic skin eruption called el bebedo.

/359 cont./

824 [252] 126. ol ɗimigómí (Pappea capensis Eckl. et Zeyh.). About seven finger-sized pieces of the bark are boiled with the meat and fat of a fatty tail (of sheep); the warriors in particular drink the broth as Tonicum roborans /strengthening tonic/ and beautifying agent.

[252] 127. ol dinjál (Cissus quadrangularis L.). About ten finger-sized pieces of the vine are cooked with goat-meat broth. The broth serves as a stimulant.

128. en ɗóbógí (Helichrysum foetidum [L.] Cass.).

129. en dodoio (Loranthus).

130. ol dirgoian. Edible root.

131. ol dogír (Cycnium). Fodder for small livestock.

132. ol ɗóldóllál or ol ɗóldóllán or also ol ɗóndóllán (1)

1. Plectranthus panganensis Gürke was also pointed out to me as en ɗóndolian.

(Blepharis linearifolia Pers.). Fodder for small livestock.

133. ol donjai (Senecio longiflorus D.C.). Fodder especially prized for goats.

134. ol ɗóóroiñoroi (Poinciana elata L.).

135. en doroñki. The decoction of a fist-sized piece of root is drunk as a stimulant, that of a hand-sized piece of bark for severe intestinal catarrh.

136. ol dórótúá (Rhoicissus erythrodes [Fres.] Pl.). The expressed juice is dripped into fresh arrow and spear wounds for healing purposes.

137. en dúlé (Senecio subscandens Hoch.).

138. en dúlélé (Solanum campylacanthum Hochst.). The decoction of a fist-sized piece of root is given to the malaria patient as a diaphoretic remedy. To someone wounded by a poisoned arrow one give gives as an emetic /360/ a mixture of the juice of the fruits and the amniotic fluid of a gravid sheep.

139. en dúlélé en gare (Solanum). One smokes swellings on cattle with the glowing stalks of the plant to heal them.

140. ol dúngúl (Harrisonia abyssinica Oliv.). Edible fruits. The decoction of a handful of bark or root is used as an emetic for fever. The juice is dripped into suppurating wounds to heal them.

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• 824 141. ol durgŏ (Cordia gharuf [Forsk.] Ehrenb., Cordia quarensis Gürke). The inflamed eyes of livestock are washed out with a decoction of root or bark. About three finger-sized pieces of the [847] root are chewed to induce abortion. The roughly pea-sized vermilion [262] fruits, called en gŭlŭlŭ, are edible. At times of food shortage they constitute the chief food in some El kuafi settlements, for example, in Nguruman, where this large shrub occurs very abundantly. The European, after eating a few berries, feels as though his lips were stuck together.

142. ol ĕbĕrĕtĭ (Phyllanthus kilimandscharicus Volkens). A person who has stolen a head of livestock anxiously avoids breaking off a twig of this shrub, since it is believed that otherwise the one robbed would soon recognize the thief as such. The twigs are used as goat fodder.

143. ol ĕbĕnĭĭ (Cassia obovata Coll.). A decoction of the plant serves as a remedy for stomach-ache for children.

144. ol ĕbĭtĭrŏ (Dolichos kilimandscharicus Taubert). Named after ol bitĭr = the wild pig, which likes to eat the plant. One washes young livestock with an extract of the leaves to get rid of fleas.

145. ol eboloña (Vernonia).

146. ol ebuloña (Eragrostis superba Peyr.). Rich fodder for small livestock.

147. ol ĕbŭlŏt (Bridelia cathartica Bert.). An extract of the pounded root is used as an aid to digestion and is therefore regularly drunk by the warriors at the ol bul meals.

148. en ĕdĕrĕgĕ (Psychotria fuscula K. Sch.). The sword scabbard is made out of the wood.

149. ol ĕdĭrăngŏn (Pedicellaria pentaphylla L.). Good fodder for small livestock.

150. ol ĕdŭrŭt (Epaltes gariepina). During the first days after delivery, the woman in childbed is given a decoction of the plant, to which is attributed a favorable effect on the recovery of the birth organs.

[751] 151. ol ĕgĭsĭkŏn (Cissampelos Pareira L.). Pieces of root are worn as amulets, mostly on the neck ring, for all possible illnesses, and, to be sure, both to prevent them and to cure them.

/360 cont./

• 824 152. ol ĕgŏgoĭa (Hibiscus micranthus L.). Shield hoops are made from the branches.

153. ol ĕgŏlĭa (Phyllanthus maderaspatensis L.). Good fodder for small livestock.

[262] /361/ 154. ol egororom (Duvernoia interrupta Lindm.). The berrylike fruits are eaten.

155. ol ĕgŭrŭgĭ = en dĕmĕschŏ.

156. ekum (Spilanthus Acmella L.). If the noses of little children, especially babies, become sore because of the flies that during the day are almost always sitting on the nostrils, the mother chews the herb and smears the sore spots with the chewed-out juice. The plant is chewed as a loosening agent for coughs. Moreover, the mother gives the baby afflicted with feverish bronchial catarrh the extract obtained by her from chewing a small piece of the pungent root, mixed with milk, to drink.

157. ol eleschua (Tarchonatus camphoratus). On account of its fragrance, ropelike neck rings are made from various parts of the plant, smelling strongly like vanilla.

158. ol ĕmbŭrĭasch (Andorpogon intermedius R. Br., var. punctatus [Roxb.] Hack.). The livestock in general does not like to eat the grass, which, according to the statements of the Masai, is not harmful.

159. en ĕmĕrĕgĕsch (Eragrostis superba Wawr. et Peyr.). Good fodder grass, especially for sheep.

160. ol ĕmŏrăn (Ocimum canum Sims.). The peppermint-like herb is powdered and used as snuff in the absence of tobacco.

161. ol ĕmŭdŏnol (Pelargonium multibracteatum Hoch.). Good fodder for livestock.

162. ol ĕndăngĭ = ol ăndăngĭ.

[262] 163. ol enda 'njugi. The fruits are eaten.

164. ol ĕngĭjĕbĕ (Duvernoia interrupta Lindm.). Good fodder for small livestock.

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• 824 165. ol ẽnjorio (1)

1. Designation of the El kuafi at Meruberg /Mt. Meru/.

(Pentas zanzibarica [Kt.] Vtke.). Older men drink a root decoction as a cure for rheumatism.

166. ol eñoroñ (Orthosiphon Merkeri Gürke) (2).

2. Described by M. Gürke. Orthosiphon Merkeri Gürke n. sp.: caulibus erectis, 20--25 cm altis, ramosis, pubescentibus; foliis brevissime petiolatis, lanceolato-ovatis, basi acutis, margine crenato-dentatis, apice obtusis, utrinque pubescentibus, 10--15 mm longis, 5--10 mm latis; spicastris laxis, terminalibus, 6--10 cm longis; verticillastris 4--6-floris; floribus 5--8 mm longe pedicellatis; calycis extus puberuli labio superiore rotundato, marginibus subdecurrentibus, dentibus lateralibus triangularibus acutis, inferioribus longioribus, anguste-triangularibus, setoso-acuminatis. Masai steppes (Merker). Native name: el eñoroñ.

[825] The herb, smelling strongly like peppermint, is burned on the hearth fire or in the hut doorway to repel the mosquitoes feared as fever-carriers.

167. en ɛ̃oilíñ (Cycnium Herzfeldianum Vtke.). Fodder for small livestock.

168. ol ɛ̃rɛ̃gúdj (Toddalia aculeata Pers.). Fodder for small livestock.

169. ol eraĭ (Acacia cfr. arabica Willd.). The decoction of two handfuls of pounded bark is drunk as desired for diarrhea and is rightly regarded as very constipating because of the very high tannin content.

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• 824 170. eŋg ɛ́ramɛ́m (Senecio longiflorus D.C.). Fodder for small livestock.

171. ol ɛ́ramɛ́m (Cissus Oliveriana [Engl.] Gilg.). Fodder for small livestock.

172. ol ɛ́rbat (Achyranthes aspera L.). Fodder for small livestock.

173. ol ɛ́rbat kɛ́tɛ́ (Achyranthes spec.). Fodder for small livestock.

174. en ɛ́ɛ́rɛ́rimɛ́ (Cuscuta ontusiflora A.B.K.). Fodder for small livestock.

175. ol ɛ́ɛ́tɛ́ni (Helinus mystacinus [Act.] Hemsl.).

176. ol ɛ́tɛ́nɔ́k (Hoslundia verticillata Vahl.). Edible fruits.

177. ol ɛ́ilgurúróni (Pavonia Krausiana Hoch.). Fodder for small livestock.

178. eń gɛ́ɛ́ɛ́ɛ́s (Boscia coriacea Pax.). Edible fruits. The Shrub is regarded as prized fodder for donkeys.

179. eń gadardar (Ochna Merkeri Gilg). Secret medicine of the ol goiatiki. Clubs and ear plugs are carved out of the hard, beautifully marked wood.

180. eń gailowai (Commiphora spec.). Fodder for small livestock.

181. eń gairɛ́tuai (Physalis minima L.). A few twigs are placed in the first bath of the newborn child as protective magic against sicknesses of all kinds.

182. eń galɛ́ɛ́djoi (Oxygonum sinuajum [Hochst. et Std.] Sch. et Hk.). Fodder for small livestock. These sorrel leaves are eaten along the way as thirst-quenching. [291]

183. eń galɛ́ɛ́djoi ɛ́ɛ́ɛ́ eń gɛ́re (Oxygonum sinuatum). The stems are chewed as thirst-quenching. [291]

184. eń gaisedjoi kitok (Rumex abyssinicus Jacq.). Livestock fodder. The leaves are eaten along the way as thirst-quenching. [291]

185. eń gaisedjoi os sobugo. Use like the above species.

186. ol gɛ́lɛ́ (Phaseolus aff. Schimperi Taub.). Fodder for small livestock. Children eat the roots. [262]

187. eń gɛ́lɛ́chɔ́ (Oldenlandia Schimperi T. And.). If cattle have fever, they are given the plant, sprinkled with wood ashes, to eat.

188. eń gɛ́mɛ́rilɛ́ɛ́. As protective magic against lions, the person spending the night alone in the open steppe or in the bush ties a twig on a stick and plants this in the ground beside him. [789] [825]

• 824 /362 cont./

189. oi gĕrĕachĕ. Ropes are made out of the bast.

190. oi gĕrmălălăi (1)

1. The red blooming Talinum cuneifolium Willd. and Talinum caffrorum (Thbg.) Eckl. u. Zeyh. are likewise designated as oi garmalasia.

(Portulaca oleacea L.). Yellow blossoms. Good fodder for small [262] livestock. El kuafi and impoverished El masai eat the leaves as a spinachlike vegetable.

191. eă gauri. Good fodder gras, especially for cattle.

192. eă gĕwĕmĕ (Cluytia kilimandscharica Engl.). The leaves are chewed in the case of throat catarrh and are supposed to have a loosening effect.

193. en gĕwĕrĕ (Sporobolus cordofanus Hoch.). Good fodder gras, especially for cattle.

194. oi gĕbĕrnja (Combretum spec.). /363/ Cattle sick with ehg ĕa om benek are given an infusion of an extract of the pounded leaves and fruits in a strong laxative.

195. oi gĕberĕ l ĕ gĕmĕ (Sphaeranthus microcephalus Willd.). An extract of this herb is added to the first bath of the newborn child. During the first days after the delivery, the woman in childbed drinks a decoction of this plant, to which is attributed a favorable effect for the recovery of the birth organs.

196. oi gĕberĕ l ĕ gĕmĕ oi sirgon (Sphaeranthus suaveolens D.C.). Popular fodder for donkeys: it has the advantage that it only rarely dries up, even in the driest period.

197. eă gĕdjŭ nĕbĕ (Enicostemma verticillatum [L.] Engl.). Gravid goats are said frequently to miscarry after eating this plant.

198. eă gĕgĕă gĕwă = oi eberetĕ (Phyllanthus kilimandscharicus Volkens).

199. oi gĕlă (Teclea unifoliata Engl.). The decoction of approximately ten finger-sized pieces of root is drunk unmixed for gonorrhea, mixed with milk and fresh blood as a tonic for the wounded.

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M
• 824 200. eṅ gelĕn gelĕ (Casia mimosoides L. and Sesbania punctata D.C.). Regarded as rich fodder for goats.

201. ol gĕtălastĭ (Myrica kilimandscharica var. macrophylla Engl.). A decoction of four finger-sized pieces of root is drunk with beef broth as a stimulant. A smaller dose acts as Tonicum roborans /strengthening tonic/.

D
[752] 202. eṅ gerĭgŭs (Jatropha spec.). On bruises or sprains the El
[824] dorobo make incisions and drip into these the juice or rub in a powder of the charred twigs of the plant.

203. ol gĕrĭ 1 ol sibolio (Cleome diandra Burch.). Good fodder for goats.

204. ol gĕwăgĕt (Schrebera Holstii Gilg).

205. ol gibumbu. Good fodder grass.

206. ol gibumbul (Panicum spec.). Good fodder grass.

207. eṅ gidoṅ on dare = eṅ gaisedjoi.

208. eṅ gĭjăbŏrĭ (Indigofera suaveolens Jaub.). Good goat fodder.

209. eṅ gĭlŏgĭrgĭr (Sonchus asper Vill.). The milky juice of the plant is dripped into the patient's eye for eye inflammation.

M
[751] 210. eṅ gĭlŏlĭŏ (Pterolobium lacerans R. Br.). Secret medicine of the ol oiboni. He makes an amulet out of the powder of various parts of the plant, which is supposed to protect one against all kinds of illnesses.

211. eṅ giloṅo. If the noses of small children, especially of babies, have been made sore at the nostrils by flies, the mother chews the herb and smears the sore places with the chewed-out juice.

212. ol gĭlŏrĭŏ (Acacia abyssinica Hochst.). At the meat meals the warriors cook two handfuls of the bark in approximately 15 to 20 liters of water and drink the nerve-stimulating decoction as desired.

/364/ 213. ol gĭnĕ (Scilla spec.). An extract of the pounded bulb is given to calves to drink for fever.

214. ol gĭnjĕ (Euclea fructuosa). Edible fruits. A root decoction is drunk for spleen pain. The handle of the bow is made from the wood.

215. eṅ gĭnjŏnjŏret. The El kuafi give the small livestock, for diarrhea, a mash made of the pounded leaves and water, with the addition of steppe salt.

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• 824 216. ol giramatian (Enteropogon monostachyos [Vahl] Pilger). Good cattle fodder.

217. eń gĭrárŏ (Erucastrum leptopetalum [DC.] Engl.). Good [262] goat fodder. The leaves are also eaten as a vegetable by the el kuafi.

218. ol gĭrénĭ (Olinia Volkensii Gilg.). The simple dose of this nerve-stimulating remedy consits of the decoction of a piece of bark approximately five square inches in size, which is drunk as desired in the course of the day.

219. ol girgiri (Pterclobium lacerans R. Br.). Shield hoops are made from the twigs.

220. ol giriabori (1)

1. Here and there Indigofera Bankeana Vtke. was also called this.

(Tephrosia anthylloides Hoch.). Goats are said to die if they eat a great deal of this.

221. ol gĭrĭáń (Aristida adscensionis L.). In general good fodder grass, but cattle do not like to eat it when it blooms, because they dislike the smell of the blossom.

222. ol gĭrĭáń oibor. Good cattle fodder.

223. ol gĭrĭgĭr (Acacia pennata Willd.). The wood is used to make bows and shield hoops. Root powder is blown into the noses of calves and small livestock to drive away the maggots of the warble fly.

224. eń gĭschŏngĭ (Micromeria biflore [Ham] Bth.).

225. ol gĭtĕndĕ (Haemanthus nov. spec.). The extract of a cut-up, approximately fist-sized bulb is one of the means of inducing the em boschona sickness. The use of this drug is not as common as that of the other stimulants.

[271] 226. ol gĭs ărĕmbŭa (Stathmostelma globuliflorum K. Sch.). The large tuber is eaten to quench thirst on the march.

227. ol gĭtĕlĕgĭ (Clerodendron Hildebrandtii Vtke.). To cure the e' bujańgat sickness the cattle are given an infusion of leaf extract mixed with some milk.

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• 824 228. ol gŏbĕrĕsai. Fodder for small livestock.

229. eṅ gŏbŏnĭ. The leaves are chewed as a loosening remedy for coughs.

230. ol gŏdĭt ŏnjŭgi (Andropogon schoenanthus L.). After /365/ eating this grass, calves are afflicted with severe diarrhea, which often leads rapidly to death.

231. ol gŏdjĭt (Eragrostis spec.). Good fodder grass, especially for cattle.

232. ol gŏdjĭta ŏnjŭgi (Themeda Forskahlii Hack.). The grass, growing very thick, remains fresh in its lower part even during the dry season and for this reason is particularly valued as cattle fodder, though it is regarded as only middling in its goodness.

233. ol gŏdjŭk. The decoction of five finger-sized pieces of root is mixed with beef broth and is a stimulant often consumed at the meat meals of warriors.

234. eṅ gŏgĭ (Lycium cf. arabicum Schwfth.). A root decoction, mixed with milk or meat broth, is drunk to cure the ol dododoi l eṅ dare sickness.

235. ol gŏgŏrĭsĭai. Babies are given an infusion of a root decoction if their behavior makes one think of illness and one is uncertain about its nature.

236. eṅ gŏgŏ mŏtŏnj (Boerhavia spec.).

237. ol gŏgŭrŏi (Berkheyopsis diffusa [Oliv.] O. Hffm.). Good fodder for small livestock.

[262] 238. ol gŏiăṅĕne (Ipomoea spec.). Children eat the roots.

239. ol gŏisĕrărĭĕ (Kedrostis spec.). Fodder for small livestock.

240. ol gŏlĭlĭ (Ficus spec.). The bast is used for binding the switches in the hut construction.

241. eṅ gŏlŏschŏ (Capparis galeata Fres.). An extract of the pounded shrub is given to feverish children to drink for curing purposes. The orange-colored, figlike fruit is edible.

242. eṅ gŏmăṅĭ. A decoction of a piece of bark half a square foot in size is drunk as a nerve stimulant and is said to make it possible for the warrior to cover great stretches in rapid march.

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• 824 243. eṅ gŏmbĕt (1)

1. Also called eṅ gamba.

(Eragrostis megastachia Link.). It is regarded as the very best fodder grass, especially for cattle and is therefore also called e' rube Eng ai.

244. ol gŏṅgōrŭă (Orygia decumbens Forsk.). Good fodder for small livestock.

245. eṅ gŏnĭn (Sida Schimperiana Hochst.). Good fodder for small livestock.

246. eṅ gonini. A secret medicine of the ol oiboni, who gives it as an amulet against fever.

247. eṅ gŏnĭni os săgărărăm (Dyschoriste Hildebrandtii). Fodder for small livestock.

248. ol gŏnjĕl (Rhamnus prinoides l 'Hérit.). Older men drink a decoction of the wood to cure muscular rheumatism.

[273] /366/ 249. ol gŏnjĕt. A few twigs with leaves are put in the honey beer, first -- so it seems -- to prevent acetic fermentation, and then because there is attributed to this decoction an effect driving away taeniae and ascarids.

250. eṅ gŏrbŏbĭt (Euphorbia sparsiflora Vlks.). One fears the milky juice, which, as soon as it gets in the eye, produces a rather painful inflammation.

251. eṅ gosŏ mŏtŏnj (Cycnium Meyeri-Johannis Engl.). Fodder for small livestock.

252. eṅ gŭjĕnĕ (Cyathula Merkeri Gilg) (1).

1. Described by E. Gilg.

Cyathula Merkeri Gilg n. sp.; suffrutex humilis caule subterraneo lignoso apice ramos numerosos erectos iterum paullo ramosos emittente, ramis parce hispidis; foliis oppositis obovato-oblongis usque oblongis, apice subrotundatis, apice ipso breviter apiculatis, basin versus sensim in petiolum brevem angustatis, membranaceis, integris, parce

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strigosis; floribus argenteis in apice caulis in capitulas parvas sphaericas densiusculas dispositis; inflorescentiis partialibus 3-floris, floribus partim hermaphroditis, partim masculis, partim sterilibus; tepalis 5 lanceolatis, rigidis; staminibus 5 semper cum pseudostaminodiis 5 ovato-triangularibus teneris alternantibus; ovario ovato, stylo longissimo.

Plant 20-25 cm. tall. Leaves 1.5 cm. long, 8-10 cm. wide. Leaf stalk 3 mm. long. Capitulum approximately 1 cm. in diameter. Perianth leaves 7-8 mm. long, 2-3 mm. wide.

A secret medicine of the ol oiboni and ol goiatiki. A root decoction is taken as a diaphoretic agent for fever.

253. ol gŭlăngŭl (Caesalpinia Bonducello Roxb.). From the powdered leaves the ol oiboni makes an amulet against fever. The hard, ball-shaped fruits are used as stones in the board game (en dodoi).

254. en gŭlĕlŏ (Harrisonia abyssinica Oliv.). A small piece of bark is cooked with beef broth as spice for it.

255. en gŭlŏŏlŏ. Fodder for small livestock.

256. ol gŭm. Edible fruits. A leaf extract is used to wash out inflamed eyes.

257. ol gŭmi (Vangueria edulis Vahl.).

258. ol gurmajek (Barleria spec.). Fodder for small livestock. The twigs are popularly used as bed padding in the hut. The El dorobo value it as a good honey plant.

D [824]

259. ol gurschaschi (Barleria mucronata Lindau). Small-livestock fodder. Numerous punctures with the very sharp thorns of the plant are made around a snake bite, in order to facilitate pressing out an abundant quantity of infected blood. A decoction of stalks and roots is used as an emetic.

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824 260. ol gurschaschi l os subertai (Barleria cephalophora Lindau (2).

2. A new species.

A root decoction is drunk to treat muscular rheumatism.

261. ol gŭschŭrĕ (Farsetia stenoptesa Hoch.). Fodder for donkeys.

[271] 262. eń gŭsŭăgĕ (Rivea kituiensis [Vtke] Hall.). The tuber is chewed en route on marches to quench thirst.

/367/ 263. ol lăsŭrĭă (Anticharis linearis Bth.). Fodder for small livestock.

264. eń lăsŭrĭă l ol asurai ńĭro l ol jaňit subugi (Barleria mucronata Lindau). A person bitten by a snake is set over a wood fire on which are thrown leaves of the plant, together with sheep hair, to cause him to perspire profusely from the smoke thus created.

265. ol idońdoń on dare = eń gaisedjoi.

[751] 266. eńg ischońgă. From the plant the ol oiboni makes an amulet against fever.

267. ol logĕno (Boerhavia plumbaginea Cav.). Good fodder for small livestock.

268. ol lŏgĭŏnŏ (1)

1. Designation of the Masai.

(Pentas zanzibarica [Kl.] Vtke.). Older men drink a root decoction as a remedy for muscular rheumatism.

269. en jăbŏrĭ (Tephrosia aff. Uhligii Harms). Good fodder for small livestock.

270. en jălĕgŏi (Grewia spec.). Good fodder for small livestock.

271. ol jăni ănjŏ (Turraea Volkensii Gürke).

272. ol jăni ĕrŏk (Bersoma Volkensii Gürke). The warriors like to use the soft twigs for making bed padding on marches.

273. ol jăni ĕmŭnj (Glossonema Revoili Franck.). Good livestock fodder.

274. ol jăni l ol sirgon (Cadaba farinosa Forsk.). If donkeys eat a great deal of this, it causes severe constipation, which is said to be frequently fatal.

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824 275. ol jăn̆ 1 oń guăr (Dichrostachys nutans Bth.). The hunter seeking game in vain thinks he will quickly find it after breaking off a twig.

276. ol jăn̆ 'njŭğ (Embelia Kilimandscharica Gilg.). Acts as a laxative and, in larger doses, is regarded as an agent for driving away taeniae and ascarids. The cold extract of two handfuls of bark is warmed and mixed with fat, meat broth, or milk before being taken.

277. ol jăn̆ oibor 1 ol ogunja (2)

2. The plant is also called em bos 'l ogunja.

[789] (Heliotropium strigosum Willd.). Small-livestock fodder. The person spending the night alone in steppe or bush likes to toss a few plants into his campfire as protective magic against all kinds of dangers.

278. en jărū (Pennisesum ciliare Link). Good fodder grass for cattle.

279. en jĕnĕ ɣmălăsĭ (?). Good fodder for small livestock.

280. ol jerai (Acacia seyal Del.). It is one of the milder stimulants taken at the forest meals of the warriors. A piece of bark approximately a handbreadth wide and 20 cm. long is powdered and then steeped in cold water. This quantity is the simple dose per person per day.

281. ol jĕrtŭjăn (Euclea spec.).

282. ol jŏgĭ kĕtĕ (Euphorbia velutina Pax.). Small-livestock fodder.

[826] 283. ol jŏgĭ 1 el aijok (Euphorbia spec.). In order to simulate a circumcision, boys smear the glans with the milky juice. The glans swells /368/ because of this and prevents the drawn-back foreskin from slipping forward.

284. en jŏgĭ ol aiteri (Cluytia spec.).

285. ol jŏgĭ săbŭg (Euphorbia Schimperi Presl.). Regarded as poisonous.

286. ol jŏgĭr. Good fodder for small livestock.

287. ol jŏgŏlĭăn (Rauwolfia inebrians K. Sch.). The scabbard of the sword is made out of the wood.

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• 824 288. ol jorai = ol jerai (Acacia seyal Del.).

289. ol jorioi os sobugo (Disperis Merkeri Schlechter).

290. ol joroi ate (Acacia arabica Willd.).

291. ol kioge (Courbonia virgata Brogn. and Maerua Grantii Oliv.). Secret medicine of the ol goiatiki.

292. ol legemojik. Collective name for ferns.

[751] 293. ol legemojik l os soito (Actinopteris radiata Link). From the root the ol oiboni makes an amulet against all kinds of sickness.

294. ol legileña = ol gitende (Haemantus nov. spec.).

295. ol magaragara (Vitex Strickeri Vtke. et Hildebr.).

296. ol magaragara 'l osugo (Justicia uncinulata Oliv.). Fodder for small livestock.

297. ol magiñgi (Moschosma multiflora [Hoch.] Bth.). Adults drink a cold extract of the leaves for abdominal pain. For children a decoction of the leaves is regarded as an emetic.

298. ol magiñgi kětě. Use like the preceding.

299. ol magirigireni (Lippia asperifolia Rich.). The leaves, which smell like peppermint, are powdered and then added to the fat with which one rubs the head.

300. ol mairirgireni oibor. Small-livestock fodder.

301. ol magutian (Sporobolus Rehmanni Hack.). Good fodder grass, especially for cattle.

302. ol magutugut (Clerodendron discolor [Kl.] Vtke.).

303. ol mămе. Fodder for small livestock.

304. ol mandaidet (Loranthus). A parasite, found on twigs of ol gamarlasis. It is used like this latter.

305. ol manera ń gonjek (Triumfetha flavescens Hoch.). Fodder for small livestock.

306. ol maṅgulai (Grewia villosa Willd.). The woman in childbed, during the first two days after delivery, is given a decoction of approximately 20 finger-sized pieces of root, to which is ascribed a favorable effect for the recovery of the birth organs.

307. ol maṅgulai l eń gob (Melhania ferruginea A. Rich.). Is used like ol maṅgulai.

308. ol manuai. Edible fruits. A decoction of approximately ten finger-sized pieces of root is given for feverish gastric catarrh.

/369/

824 309. ol marbait (Croton Elliottianus Engl. et Pax.). The decoction of an approximately hand-sized piece of bark is mixed with fresh blood and, as a strengthening soup, given to the patient who is weak or recuperating.

310. ol marigireni (Lantana salviifolia Jacq.). The extract or decoction of an approximately fist-sized quantity of stalks and leaves is given to goats and sheep as an infusion for diarrhea.

311. ol mariroi (Combretum splendens Engl.). For the en gutuke on janit sickness of cattle, which, in the view of the people, arises because the stricken animal has eaten grass polluted with uterine blood and hair from the birth of a gnu calf, a decoction of approximately two liters of minced root bark is given as an infusion.

312. ol masaba. For diarrhea cattle are given an infusion of a decoction of this shrub's root.

313. ol masambrai (Tamarindus indica L.). Fruits are edible.

825 314. ol masiligi (Calotropis procera R. Br.). One likes to use it in the bed padding, because it is said to keep insects away.

315. ol matá (Thespesia Garckeana F. Hofm. u. Dombeya reticulata Mast. vel aff.). The extract of an approximately hand-sized piece of bark is popular as an aid to digestion in connection with the forest meals of the warriors.

316. ol matásia (Clausena inaequalis [Spr.] Bth.).

317. ol mesigie (Rhus villosa L.). Edible fruits. The one wounded by arrow or spear drinks an extract or decoction of approximately ten finger-sized pieces of wood. The effect ascribed to this medicine is that the wound ceases to be moist, becomes dry, and, as a consequence, heals more rapidly.

318. ol mesigie kete (Rhus spec.). Use like that of the preceding Rhus species.

319. ol mesigioi kitok.

320. e' metá (Melasma indicum Wettst.). The woman in childbed, during the first days after her delivery, is given a root decoction of this plant, to which is ascribed a beneficial effect on the recovery of the birth organs.

321. ol metá (Indigofera kilimandscharica Vlks.).

/369 cont./

824 [301] 322. ol mogoŋgora, a liana not infrequent in the river forests. The root bark, smelling strongly like vanilla, is twisted, ropelike, and worn by men and women as a neckband. It also finds use as a secret medicine of the ol oiboni and the ol goiatiki.

323. ol mokotan (Albizzia anthelmintica Brongn.). One or two hand-sized pieces of trunk bark or root bark are pounded with a club into fibers and held for a few minutes in boiling meat broth for steeping. This soup is used by warriors as a nerve stimulant, by [832] women as an aphrodisiac. To cure gonorrhea, one adds a small amount of honey to the broth before drinking it. An extract that is made with double or /370/ triple the amount of bark is used to get rid of taeniae and ascarids, or also as an emetic for bilious fever. The fresh bark bast is chewed for constipation.

[262] 324. ol momoi (Solanum nigrum L.). Children eat the berrylike fruits.

325. ol moràn (Ocimim suave Willd.). A root decoction is used as an emetic.

326. ol moridjoi or ol morijoi (Acocanthera abyssinica). The arrow poison is obtained from the roots and wood by boiling.

327. ol marok l on dare.

328. 'mtaŋguju (Maerua rigida Oliv.). From the powdered root [751] the ol oiboni makes an amulet that is supposed to protect one against colds and fever.

329. ol muguti kitok (Caralluma spec.). The soft, fleshy twigs [271] are eaten by warriors on the march, by boys tending cattle, to quench thirst.

330. ol muguti l ol nǒdjĭnĕ (Euphorbia spec.). Hyenas allegedly eat this plant.

331. ol muguti l ol ugaru.

332. ol mŭmŭnj (Acacia abyssinica Hoch.). Fodder for small livestock.

333. ol munjagara (1)

1. Also called eŋ gĭtămbŭ.

(Acalypha indica L.). Good fodder for small livestock.

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/370 cont./

334. e' mundẽja (Phyllanthus spec.). The ol dorobo places a twig of it close beside the slain game as protective magic to prevent birds from circling above the animal and thus attracting other people.

335. ol mundẽja (Veronica cinerascens). This plant serves the el dorobo as protective magic against lions.

M
824

336. ol murgẽa (Phyllanthus). Shield hoops are made from the branches.

337. ẽ' mŭrŭa. Milk fodder for cows.

338. ol ŋaŋboli (Ficus sycomorus L.). A decoction of two hand-sized pieces of bark is drunk for diarrhea.

339. ol ŋẽăndŭs (Euphorbia spec.). Goats are said to die after eating this plant.

340. ol ŋeriandus l en doje (Plumbago zeylanica L.). The ornamental scars on the faces of women are produced by cauterizing with the caustic root juice.

341. ol ŋeriandus l on jahuri (Thumbergia alata Boj.). The sword scabbard is dyed with the red root juice.

342. ol ŋjaligwa.

343. ol ŋonomi (Cyperus spec.). Fodder grass for small livestock. The onionlike roots are eaten with special liking by guinea fowl.

344. ol ŋonomi l el sirgon (Kyllingia alba Nees.) is a good fodder grass that is especially valued for donkeys.

/371/ 345. ol ŋonomi l os sobugo = en ɛoliĩn.

346. ol obe kidoŋoi (Sporobolus indicus R. Br.). Good fodder grass.

347. ol ŏbĕrĕtĭ = ol ĕbĕrĕtĭ (Phyllanthus).

348. ol obereti kete.

349. ol obereti kitok.

350. ol ŏbĭtŏ (1)

1. The Masai also called Stephania abyssinica A. Rich. ol obito.

(Glycine javanica L.). Good fodder for small livestock.

/371 cont./

• 824 351. ol ɔ̆bɪtɔ̆ l ol bʊ̆rgɛ̆l (Rhynchosia caribaea D.C.). Good fodder for small livestock.

352. ol ɔ̆bɔ̆nɪ̆ (Erythrina tomentosa R. Br.). Approximately six finger-sized pieces of wood are cooked in goat-meat broth. The soup is drunk as a cure for gonorrhea.

353. ol odoa (Maesa lanceolata). One chews several (approximately six to ten) of the pungently spicy grains for constipation. The frequent consumption of the pounded grains in beef blood acts as a nerve stimulant for the warriors.

354. ol oduerai = ol asajet.

355. ol odun̆ ginowi. If children eat the root -- mistaking it for the ol dirgoian plant -- they have pains in the rectum.

356. ol ogildia (Coleus kilimandscharicus Gürke). The juice of the peppermintlike-smelling leaves is dripped into the eyes of cattle to cure inflammation.

357. ol ogildia ate. The cow is given a leaf decoction to hasten the expulsion of the afterbirth, if this takes an abnormally long time.

358. ol ɔ̆gɪ̆nɔ̆ (Boerhavia diffusa L.). A root decoction is drunk for articular rheumatism.

359. eŋg ɔ̆gɪ̆rɪ̆sɪ̆ɪ̆ (Justicia flava Vahl.).

360. ol ogor l oiñok (Pennisetum spec.). Good fodder grass, valued especially for bulls.

361. ol ogoreño. Good fodder grass.

362. ol oguldim.

363. eng oibarasēj (Ampelocissus abyssinica Pl.). The blue, grapelike fruits are edible.

364. ol oibor benek (Dregea rubicunda K. Sch.). The root bark, together with that of ol mogoŋgora, is used to make neckbands. Powdered root is sprinkled in the hair as perfume. A root decoction is popularly added to the honey beer as a taste corrective. It is also regarded as loosening for catarrh and, for this, is drunk with meat broth, or, as a laxative, between the consumption of milk and meat.

365. ol oiborgeba = ol oiborkeba (Tricholaena rosea Nees) is a good fodder grass.

/372/

• 824 366. ol oiborgeba 1 os sobugo (1)

1. In places Aristida adscensionis L. and Eragrostis Schimperi (Hoch.) Bth. are also called this.

(Dinebra retrofleya Vahl.). Good fodder grass.

367. ol oibor ŋariat (Aerua javanica Bl. Juss.).

368. ol oidj' erok (Sanicula eureupaea L.).

369. ol oidju (Vernonia pauciflora Jess.). Small-livestock fodder.

370. ol oidubului.

371. ol oigĕro (Ormocarpum Kirkii S. Moore).

372. ol oigĕro kĕtĕ (Pteridella viridis [Forsk.] Uech.).

373. ol oigĕro kitok (Pteris longifolia L.).

374. eŋg oigimĕgi (Hibiscus crassinervis Hoch.). Fodder for small livestock.

375. ol oigororomi (Hibiscus calyphyllus Cav.). Shield hoops are made from the branches. The switches for building huts are bound with the bast.

376. ol oigororomi kĕtĕ (Abutilon hirtum Don.). Use like the preceding.

377. ol oigoromi oibor (Abutilon indicum [L.] Don.).

378. ol oigururōni. Fodder for small livestock.

379. eŋg oija basēj (Wedlia abyssinica Vtke.). Fodder for small livestock.

380. ol oija basēj (Wedelia [mossambiciensis Oliv. ?]). Good fodder for cattle.

381. ol oijawijab (Croton macrostachys A. Rich.).

382. ol oijesai (Pupalia lappacea [L.] Mog.).

/372 cont./

• 824 383. ol oilálle (2)

2. The Masai also called Zizyphus Jujuba Lam. ol oilale.

(Colubrina asiatica Brongn.). During the first days after delivery, the woman in childbed is given a bark decoction mixed with beef broth, to which is ascribed a beneficial effect for the recovery of the birth organs.

384. ol oile (3)

3. Euphorbia Schimperi Presl. is also called this.

(Euphorbia Tiruculli). One glues the spear shaft into the sockets of blade and shoe with the heated juice.

385. oiri (Grewia populifolia Vahl.). Small-livestock fodder. Edible fruits.

386. ol oirien. Clubs are made out of the beautifully marked wood. Foul-smelling gourd bottles are smoked with the wood.

387. ol oiriroi (Maerua Eminii Pax.). Edible fruits.

388. ol oiriroi roŋgai. The board game (en dodoi) is made out of the wood.

389. ol oisúgi (Fargara Merkeri Engl.). The mother gives the baby the extract obtained by chewing a piece of bark the size of half a finger, mixed with milk, to drink for coughs.

390. ol oitébereg (Chenopodium opulifolium Schrad.).

/373/ 391. ol oitero eṅ ŋijaba (Clerodendron ternatum Schinz). The herb is chewed in order through that to blacken the gums, tongue, lips, and palate.

392. ol oitero 'gischo 'el ŋijaba = ol oitero eṅ ŋijaba.

393. oñti (Acacia mellifera Bth.). The thorny branches are used with special liking for the construction of the barricade of branches around the kraal. The cold extract from a piece of bark about the size of five fingers is a vigorously acting emetic, which is taken for fever, etc.

/373 cont./

M
394. ol oja basɛ́j = ol oija basɛ́j.

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395. ol ojeŋgalâni (Sesbania aegyptiaca Poir.). The decoction of a piece of bark approximately ten inches square in size is given the cow to hasten the expulsion of the afterbirth, if this is protracted for an abnormally long time.

396. ol okiténi. The decoction of an approximately fist-sized piece of bark is regarded as loosening for catarrh.

D
[824]
397. ol omej. Masai sometimes, El dorobo often, stick a branch of this on either side of the hut door as protective magic against predatory animals.

D
M
[825]
[789]
398. ol ómŏ. Valued by the El dorobo as a good honey plant.

399. ol oñorua (Maesa lanceolata Forsk.). A nerve-stimulating agent of the warriors. They drink the decoction of approximately seven finger-sized pieces of the pungent-tasting root at the ol bul meals, as desired.

400. ol oñoroñ. The berries are edible.

401. ol ŏñŭ (Andropogon Schoenanthus). The livestock do not like the grass, because of its lemon smell. In places the grass is used to make a diaphoretic tea that is given for fever.

402. ol oñuñoi = ol gitende (Haemanthus nov. spec.).

403. ol ŏrŏk olele (Justicia matamensis). Good fodder for small livestock.

M
[825]
404. ol ŏrŏndŏ (Cissus Paraguensis Gilg). Warriors en route and especially during the forest meals like to put the vines into the bed padding, because they are said to keep away insects.

M
824
301
405. ol orowil kete (Justicia calcarata Hochst.). Fragrant neckbands are twisted out of the bark bast, smelling like vanilla.

406. ol orowil kitok (Justicia Fischeri Lindm.). Use like that of the preceding.

407. ol orowil l el aijok (Ageratum conyzoides L.). Use like that of the preceding.

D
824
301
408. ol orowil l el dorobo (Neuracanthus sacani Kl.). The El dorobo make fragrant neckbands out of the scraped bark.

409. eŋg osida kitok. Good fodder for goats.

M
824
410. eŋg osida gutok (Barleria ventricosa Nees.). El dorobo make arrow shafts from the branches.

D
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/373 cont./

824 411. ol osidja gutok (Asystasia gangetica [L.] T. Amd.). One washes young goats and sheep with an extract of the crushed plant to get rid of fleas.

/374/ 412. ol osigiria l en djoi. If a cow has fever, one ties a twig on its tail, with which it then whips its body. The milk of such a cow is drunk by pregnant women, since it is believed that through that the child expected will not be susceptible to fever.

843 2172

413. e' rano 'l ogunja (Pentanisca uranogyne S. Moore). Fodder for small livestock.

414. o' rarait (Cissus rotundifolia [Forsk.] Vahl). The leaves are placed on wounds as a plaster. A root decoction mixed with bull-meat broth is drunk for muscular rheumatism.

415. o' remit (Salvadora persica L.). The pieces of twig chewed to resemble a brush are used as toothbrushes. A paste of powdered root takes the place of our mustard plaster. A decoction from about five finger-sized pieces of root to be drunk is regarded as a cure for gonorrhea and cystic catarrh.

416. e' rikáru (Andropogon papillosus Hochst.) is a good fodder grass (1).

1. On the southern end of Lake Natron a Panicum species was also called e' rikaru.

417. o' rikáru (Cynodon dactylon Pers.) is a good fodder grass.

418. o' riroi, also called o' riroi l om bã (2)

2. Eulophia Shupangae Krzl. was also called this.

(Gladiolus nov. spec.). The juice obtained by chewing the bulb serves as glue to fasten the feathering on the arrow.

419. o' ropande (Commiphora spec.). The extract or decoction of a piece of bark the size of two or three hand-palms, mixed with meat broth, is taken as a remedy for abdominal pains. Since its effect is considerably milder than that of similar remedies, it is preferred by pregnant women.

/374 cont./

824 430. o' rŏs olbor. Fodder for small livestock.

421. o' rosua (Celosia trigyna L.). Fodder for small livestock.

422. e' rube. Very good fodder grass, especially for cattle.

423. e' rube Ẽngai = eñ gombet.

424. e' rube kitok. Good fodder grass.

425. e' rube loñ gischu (Panicum and Ptychophyllum). Good fodder grass.

426. e' rube os sobugo (Andropogon Sorhgum Bros. var. effusus Hack). Good fodder grass, especially for cattle.

427. e' ruguni (Hydnora). An extract of four finger-sized pieces of the rhizome, mixed with milk, is given as an infusion to babies for diarrhea.

428. es sabai (Indigofera). Small-livestock fodder.

429. os sadjĭlo. The livestock does not like to eat the grass in the blooming period, because the smell of the blossoms is unpleasant to it.

430. os sagararam (Bauhinia reticulata D. C.). A piece of bark two feet long and approximately as broad as a hand is pounded and cooked in beef broth. The broth, which old people drink mixed with milk, is regarded as a remedy for gonorrhea and urine retention.

/375/ 431. 'sambaragaiĕt (Indigofera Garckeana Vtke.). Small-livestock fodder.

432. os sămbŭgŭbĕs (1)

1. Harrisonia abyssinica Oliv. was sometimes also called this.

(Albizzia maraguensis Taub.). Ax handles are made out of the wood.

433. os sambururoi (Glinus lotoides L.). The pounded plant is placed as a plaster on burns.

434. os sanañgururi (Oncoba spinosa Forsk.). Fruits are edible.

/375 cont./

• 824 435. os sańgasch (Pennisetum ciliare Link) is a good fodder grass. The name os sańgasch also designates various thick grass and reed species; from one of the latter, in the primeval age, according to the myth, people made a reed splinter, which served for cutting the umbilical cord of the newborn child.

436. es sās (Leucas glabrata [Vahl] R. Br.).

437. os sēgi (Cordia quarensis Gürke). A pile of this wood is burned at the ol ogor l ol gereti feast. Quarreling people are separated by placing an os sēgi branch between them; one who would step over this would be punished by God. The girl who has become pregnant chews approximately four finger-sized pieces of root to induce an abortion, whereupon the foetus is said to die quickly and to be expelled. For pains in the leg one ties a small piece of the wood around the ankle. [847]

438. os sēja = various species of reed.

439. os sējai (Cyperus spec.). Good livestock-fodder.

440. os sejai l eń gare (Cyperus spec.).

441. os sejai l ol sirgon = ol ńonomi l ol sirgon (Kyllingia alba).

442. os semberemberuēt (Indigofera kilimandscharica Vlks.).

443. os senetoi (Cassia obovata Coll. and Cassia didymobotrya Fres.). A decoction of roots or leaves with the addition of some milk or butter is drunk as a remedy for pain and swelling in the spleen.

444. os siaĩti (Acalypha psilostachyoides Pax.). From the branches the boys make the shafts of the small arrows used by them.

445. os siaĩti ado (Acalypha fructuosa Forsk.).

446. os siaĩti oibor. Small-livestock fodder.

447. os siaĩti l os sobugo (Acalypha psilostachya Rich.). Small-livestock fodder.

448. os siaĩti l os sobugo oibor (Acalypha ornata M. Arz.).

449. os sida gutok (Asystasia rostrata).

450. es sida gutok kete (Justicia diclipteroides Lindau).

451. os sigiria l en djoi (Ormocarpum Kirkii S. Moore). A decoction of approximately 20 finger-sized pieces of wood is given to donkeys as an infusion for coughs.

/375 cont./

824 [751] 452. os sinande. Secret medicine of the ol oiboni; ingredient of amulets that are supposed to protect one against wounds, sickness, and accidents.

453. os sinoni (Lantana salviifolia Jacq.). With the wood, /376/ whose smoke smells pleasant, one fumigates the gourd bottles to remove the unpleasant odor arising in them through use.

454. es sisini (Corchorus trilocularis L.). Good fodder for cattle, goats, and sheep.

455. es sisini (Schwabea esbolioides Lind.). Small-livestock fodder.

456. os sisiwet (Ocimim filamentosum Forsk.). Women like to use the bush as padding for the bed, on account of its pleasant peppermint-like smell.

457. os siteti (Grewia bicolor Juss.). Fruits are edible. The straight, long, and very thin sticks that older men always carry with them are made from the branches. Pregnant women drink a tea made from the leaves, which has a laxative effect.

458. os sobugei (Dombega).

459. os sodio (Euclea fructuosa Hiern). Approximately one tablespoon of scraped root bark, mixed in honey beer, is taken as a strong laxative for pain and swelling of the spleen.

460. os sogonoi is an older large tree, which, in the younger stage, is called en doroniki. Its bark is used like that of the last one, but its effect is less vigorous.

[301] 461. os songoio (Indigofera spec.). The warriors make fragrant neckbands out of the bark bast.

[862] 462. os suguroi (Aloe). If the child is to be weaned, the mother smears on her nipples the bitter juice of the fleshy leaves and thus makes the breast repugnant to the baby. People who like to drink a great deal of honey beer steep in it two pieces of wood a hand-span long which has been previously pounded with a club. This addition is supposed to prevent both the indisposition from carousing and an upset stomach. A piece of root is put in the fermenting honey beer for hastening the fermentation.

463. os sugurtuti = ol dinjai (Cissus quadrangularis L.).

464. os sumatégi (Embelia kilimandscharica Gilg). Edible fruits.

/376 cont./

824 465. ol uai (Acacia spirocarpa Hochst.). The extract of an approximately fist-sized piece of bark is drunk as a remedy for diarrhea in human beings and animals.

466. ol ugunonoi (Heeria cf. pulcherrima Schwfth.). The extract of approximately two handfuls of bark is regarded as a remedy for diarrhea. One spending the night alone in the steppes chews some bark and spits it out all around on all sides, murmuring [789] [825] uncho-uncho. Then he lies down to sleep, feeling safe from the attack of nocturnal predatory animals.

[825] 467. Ilcho. The ol dorobôni, before returning to camp, lays a few branches beside his hunting booty and through that regards it as protected from being devoured by birds and predatory animals.

468. ol wâlili (Adenium obesum [Forsk.] Roem. et Schult.). The plant is regarded as poisonous for donkeys.

19: Talbot E-4,5 (1956-1962)1964 FL12 Masai FL12

123 824 Our use of the capture gun to capture and mark wild animals was of particular interest to the Masai. They would often come up to watch us. Masai are famed 123 461 824 for their refusal to carry out manual labor of any sort hence are regarded in East Africa as poor helpers on safari. However, labor, where it involves animals, is another matter. Sometimes Masai would come up and voluntarily help us handle captured animals, and this they did very well. We even experienced Masai coming to our camps to talk about our capture work that they had observed from a distance.

123 262 609 When we had extra meat from animals that we collected, we took it to the nearest Masai village. Most writers have reported that Masai will not eat the meat of most wild animals. We found, however, that they gladly accepted it in most cases. They always wanted to know what animals were involved. In several cases, when we first approached a village those who came out to meet us would refuse the meat. Then someone who knew us or knew of us would appear and accept the meat, explaining that the others did not know us.

123 757 Virtually all visitors to Masailand are regarded as a sort of travelling dispensary by the Masai. This is true throughout the world for most people who do not have

*233
231 We had the feeling, however, that donkeys just as other
554 livestock are a measure of success and security, and regardless of the need some donkeys would be maintained.

*136 These donkeys are small animals whose weight
231 is probably less than half that of a wildebeest (i.e.
*233 under 200 pounds). They are quite independent. We often saw the small herds of donkeys leave a boma unherded and go to a water hole, then graze back to the boma. This practice probably would not be followed in areas where predators were common, but in the peripheral areas it appeared to be the rule.

178 Large numbers of donkeys appear to have been
231 the rule for some time. Joelson in a general discussion
*233 of East Africa in 1928 referred (p.61) to the "Masai, who graze immense herds of cattle, small stock, and especially donkeys..."

*233
182 Burning
232
• 824 The Masai burn grass whenever it is dry enough to ignite. The reasons they give for burning include the following: It produces a flush of new grass that is particularly palatable, nutritious and easily available for their livestock. It clears the woody growth and makes new grazingland. It clears or reduces ticks, tsetse fly, and disease.

easier to light more fires are lit, just as in the case of hunting tribes who have received firearms; with game easier to kill, more game is killed. Control in these matters appears to be enforced by availability of tools and difficulty of accomplishment, not by any conservation ethic.

We questioned Masai, other Africans, and Europeans about lightning fires and never found the slightest evidence of lightning causing fires in the savanna country. There is no doubt that it ignites some fires in [illegible] rim-rock or mountain areas, but we never even saw a lightning-struck tree in the study area. All the lightning we observed in storms was high, it occurred in heavy rain storms, or it was low in the region of Lake Victoria.

There does not seem to be any discipline or organization to the burning by the Masai. Fires are started in dry grass when herds leave an area, but they are also lit when herds arrive in an area, if the grass is dry enough. They are even lit in pauses during rain storms.

The forest country on the hills is also burned at

*233
182 every opportunity. There the purpose is primarily to
232 clear new grazing land. During the 30 months of our
• 824 major study period, we were in sight of the Mau forest (at the foot of the Mau Escarpment) at least twice a month, often in the rains, and only once did we not see smoke from a fire burning in the trees or brush.

*13 Relations with Wildlife
648 The most significant influence the Masai have exerted upon the wildlife is their protection through
[171] excluding hunting tribes from Masailand. The Wanderobo are an exception, but there are relatively so few Wanderobo that they have little effect. The areas of East Africa where the finest assemblages of grassland wildlife still exist are those in Masailand.

224 The animals Masai hunt or have hunted include
[237] buffalo for shields and possibly food, eland for food and
[714] , giraffe for hides
[531] the hides/and tail hairs (to ornament gourds and dresses,
[825] according to Millais, 1920), lions and sometimes leopard for defense and for lion manes, and rhinoceros for horns and to spite national park authorities (particularly
*[233] in the past decade). In times of drought the Masai may spear various animals for defense or to avoid competition for scarce water. They will even spear elephants at such times (Grant, 1957).